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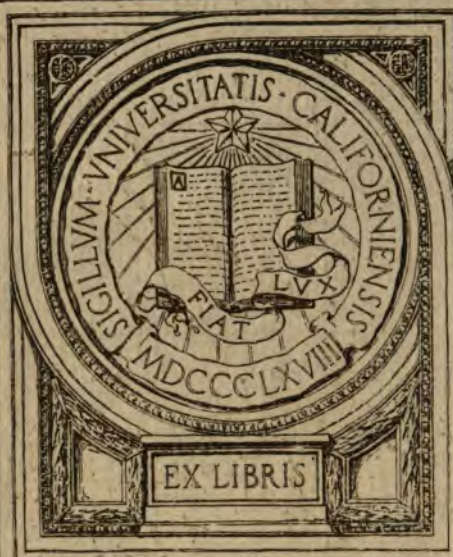
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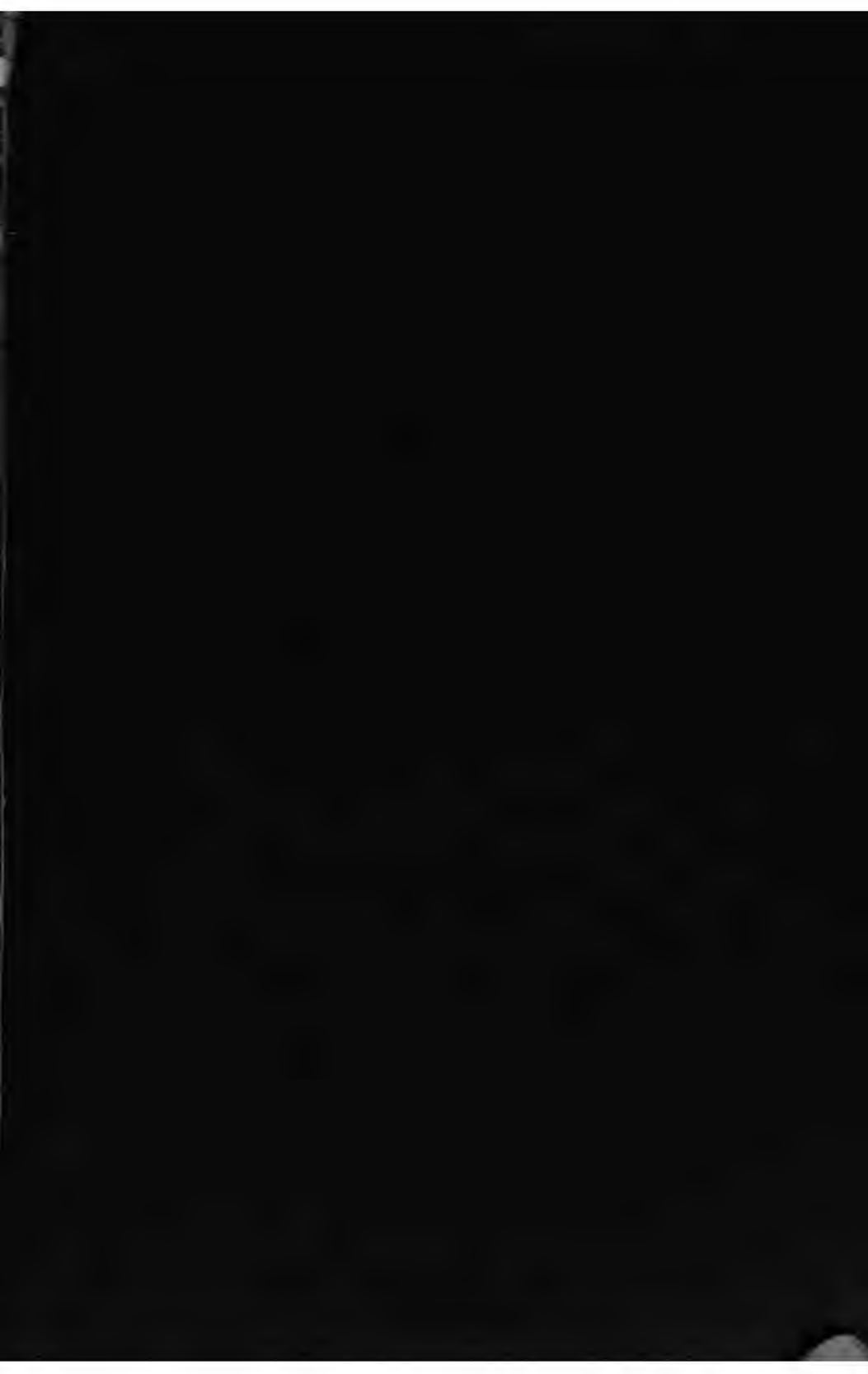


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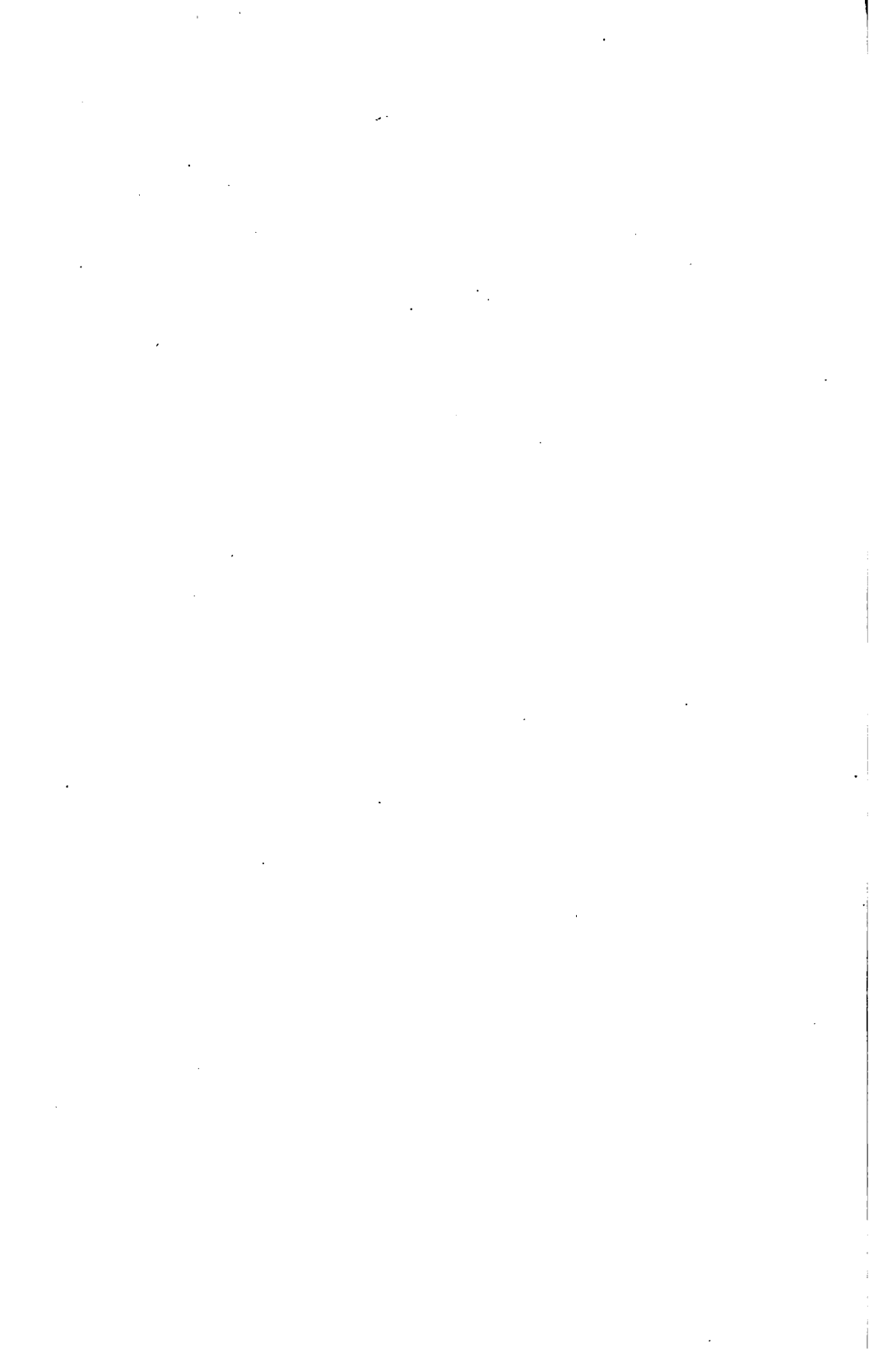
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ΘΟΥΚΥΔΙΔΟΥ ΤΕΤΑΡΤΗ

THE

FOURTH BOOK OF THUCYDIDES





ΘΟΥΚΥΔΙΔΟΥ ΤΕΤΑΡΤΗ

THE  
FOURTH BOOK OF THUCYDIDES

A REVISION OF THE TEXT

ILLUSTRATING

THE PRINCIPAL CAUSES OF CORRUPTION IN THE  
MANUSCRIPTS OF THIS AUTHOR

BY

WILLIAM GUNION RUTHERFORD, M.A., LL.D.

HEADMASTER OF WESTMINSTER;

AUTHOR OF 'THE NEW PHRYNICHUS,' AND EDITOR OF 'BABRIUS'

O quoties indignatus languidas interpolationes, quae summorum ingeniorum reliquias deturpant exclamaveris: hocine ergo Homerum aut Aristophanem aut Platonem aut Demosthenem ita dicere potuisse in animum homines induxerunt.—COBET.

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## PREFACE

LAST term I had to read with my form the Fourth Book of Thucydides as one of the subjects set by an Examining Board. It was some time since I had read this part of the History, and, as commonly happens in re-reading a corrupt author, I found a good many of the difficulties difficulties no longer.

If a headmaster has seldom time to prepare the books which he has to read with his boys, yet it is perhaps as good as preparing them to have the chance of watching other minds at work upon them, and hearing every now and then very shrewd and fresh criticisms upon the conventional comments which form the main part of the common annotations to Greek and Latin authors. Then there is direct stimulus in the feeling that of things taught in school there can be few more profitable to a boy than the training in intellectual honesty which he gets from being compelled to face the obstacles of one kind and another constantly presented by texts that have been transmitted among risks of all sorts through

little short of two thousand years. If the words in any passage mean as Latin or Greek one thing in themselves, while the context requires them to mean another, it will never do to let the difference pass, as in private reading there might be some danger of doing. A rider on a well-trained horse may often unconsciously avoid a fence or ditch, whereas he will put a colt at every barrier and not be satisfied till it has cleared it. Thus some part of this book is almost as much my boys' work as my own.

At the same time they are scarcely responsible for one feature of this edition which will perhaps strike some scholars as not only novel but uncalled for; and this I shall take entirely upon myself.

Let me explain how I came to believe that the text of Thucydides requires so often the remedy of excision.

For some time back I have spent such little time as is left from school work in trying to make way with an edition of Aristophanes. The foundation of any edition of that author that is likely to add to our knowledge must in my judgment be laid in a thorough study of the whole body of so-called scholia. Now any one who has tried to put these "scholia" in order—it is neither easy nor pleasant to carry the purpose through—will soon recognise two things; first, that it is quite possible for editor after editor both to use and print as intelligible much that does not admit either of translating or understanding; and secondly, that in these "scholia," if any-

where, are to be found admirable material for a study of the unconscious and, so to say, mechanical interpolation of ancient texts.

Accordingly, I would ask anybody who is inclined to quarrel with the general principle of excision as illustrated in this book to withhold his opinion until he has gone through the weary *προπαρασκευή* of attempting to solve the many problems raised by a great corpus of "scholia" such as those on Aristophanes. By so doing he will learn, on the one hand, not to draw from the fact that a hundred editors have printed a thing as sense the necessary conclusion that it is sense; and, on the other, to become so familiar with the look and habits of the ancient annotators, Alexandrine, Romano-Greek, and Byzantine, as to be able with comparative certainty to recognise them even in the guise of their betters.

It is a pity that scholars have so often decried the "scholia," and denied their claims to be considered; or their value as a means of detecting one serious kind of corruption in ancient texts would have been acknowledged long ago. Nor would the advantage to criticism have ended here. Not a little of the distrust with which textual criticism is viewed by men who lean rather to the literary than the scientific side of scholarship, is due to the frequency with which critics have brought the resources of their art to emend passages which could only be cured by excision. For here they



were fighting with facts, and their art, being unable to make sense where sense had never been, was brought into discredit. In speaking thus, I do not mean to say that any great critic has ever denied the risk of interpolation to be considerable—on the contrary, interpolated “scholia” have been pointed out again and again—but I do contend that in Thucydides, at least, interpolation has been regarded as an occasional slip rather than a common source of error. Such instances of it as have been already traced by the sure scholarship of Dobree, the accurate learning of Krueger, the rare acumen of Badham, the facile Atticism of Herwerden, and above all, the controlled and sane sagacity of Cobet, bear but a small proportion to the number noted in this edition, and a smaller still, I doubt not, to the whole sum of errors which have been caused in this way.

Some notion of the dimensions which this kind of corruption reaches in Thucydides may be got by running the eye down the outside margin of the pages of the text as printed here. The words printed in pseudo-uncial type are for the most part in my judgment interpolations or, as I would prefer to call them, interpolated adscripts. Once or twice a clause or phrase appears both in the margin and in the text. This happens whenever it seems to me that something may be said both for or against the words in question. But the great majority of the sentences, clauses, phrases, or words

printed there are due not to Thucydides, but to his annotators.

As I have said, many of these have been pointed out already. The name of the critic who detected them first is generally given in the notes, commonly by the plan of quoting the very words in which the emendation was first proposed.

A different arrangement has been followed in regard to variants and to verbal emendations. The unnumbered variants due to misspelling are all left unnoticed. Even when all the manuscripts are put aside, yet I have not always marked their reading. In accordance with principles laid down in the Introduction I have, for example, again and again written, say *ἡμεῖς* when the manuscripts all give *ὑμεῖς*, or *ἐστρατοπέδευντο* when all give *ἐστρατοπεδεύοντο*. In such cases it would have been as futile to mark the manuscript reading as it would have been to give the name of any scholar who first preferring reason to spelling corrected it. For the emendation must have been made independently by many scholarly readers.

But of all emendations above this order I have tried to find the first author, and I have marked the name, when found, in the margin. If any critics are ever thus shown to have been forestalled in a conjecture, they will at least have the pleasure of being confirmed in their judgment, a feeling in the end much more congenial to the

spirit of the true scholar than that which at first finds expression in the anathema "pereant qui ante nos nostra dixerunt."

Conjectures appearing here for the first time are marked R.

If a conjecture has seemed to me good in itself, but yet scarcely called for, I have written it in the margin but not incorporated it in the text.

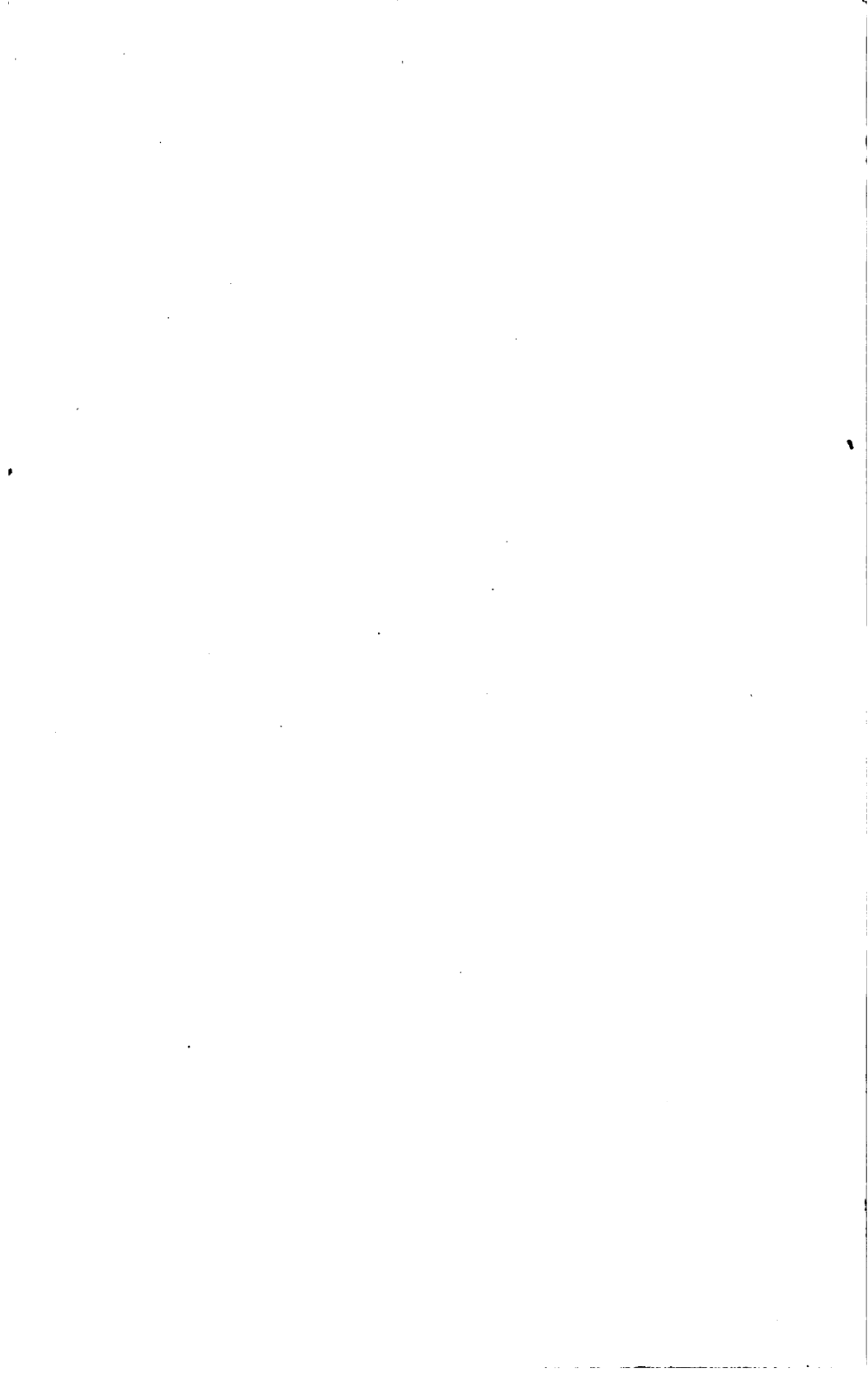
Passages so corrupt as to have baffled critics until now are written as they appear in the manuscripts, but are enclosed in half-brackets and designated in the margin as corrupt. Every now and then one of these places is emended by some lucky inspiration, but until this happens, it is sheer waste of time and confusion of mind to comment upon them.

W. GUNION RUTHERFORD.

DEAN'S YARD, WESTMINSTER,

*Michaelmas 1889.*

**THREE DISSERTATIONS**  
**INTRODUCTORY TO**  
**THE STUDY OF THUCYDIDES**



# INTRODUCTION

## CHAPTER I.

### THE STYLE AND DICTION OF THUCYDIDES AS ELEMENTS IN THE CRITICISM OF THE TEXT.

THE entire measure in which the text of Thucydides is corrupt is not, I think, often admitted in England. We are willing to acknowledge that the works of some other writers have reached us in a state far removed from their original form. It has become for example a matter 5 for traditional assent that the Choephorae and the Eumenides are in many passages unintelligible, and are not unlikely to remain so unless new manuscript sources are opened. But in dealing with Thucydides a different set of reasons altogether is discovered for a good part of 10 the difficulties which are continually met with. These are not, in England at least, ordinarily attributed to corruption, omission, or conscious or unconscious interpolation. They are taken rather for the outcome of the mind of the writer. It is that which is obscure, un- 15 certain, and crabbed. For even when the blame is laid upon language, and it is maintained that Thucydides from his time of writing was at a disadvantage because

the natural form of expression for a certain order of ideas had not yet been elaborated, does not the censure in the last resort fall indeed upon the author? Any one who thinks clearly and simply writes clearly and simply, 5 for those at all events who have the mental range to comprehend his point of view. It is hard to credit that one who of all men has shown himself capable of great, and simple, and transparent thought should fail just in this faculty of great, and simple, and transparent 10 thought when he comes to express himself in language; and above all, that he should so fail not uniformly, nor even in passages in which ideas of an abstruse or abstract kind are dealt with, but that his lapses should be merely occasional, happening only now and again, at 15 times when no reason can be seen for them.

I do not exaggerate in any way the common view. Our texts of Thucydides are full of unchallenged corruptions such as these:—*γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης* ὅτι, *εἰ καὶ ὅποσονοῦν μᾶλλον ἐνδώσουσι,* 20 *διαφθαρησομένου* c. 37 1: *λαθόντες τὴν ἀπόβασιν* in the sense of *landing unobserved* c. 32 1: *ἀπιστοῦντές τε μὴ εἶναι τοὺς παραδόντας τοῖς τεθνεῶσιν ὁμολους,* καὶ *τινος ἐρομένου ποτε ὕστερον τῶν Ἀθηναίων ξυμμάχων δι' ἀχθηδόνα* ἓνα τῶν ἐκ τῆς νήσου αἰχμαλώτων 25 *εἰ οἱ . . . ἀπεκρίνατο αὐτῷ* κ.τ.λ. c. 40 2: *ἐκεῖνοί τε γὰρ τῇ ἀτραπῇ περιελθόντων τῶν Περσῶν διεφθάρησαν οὗτοί τε* c. 36 3: In fact there is hardly a page which does not supply an instance of a sentence violating every law of a sentence, but still regarded as justifiable in 30 Thucydides, who for his great merits of another kind is to be forgiven occasional lapses into utopian syntax.

Not that his style is in itself without difficulties, but they are difficulties of a very different kind, namely, such as arise always when the language of a people

receives the special impress of a great writer's mind and genius. Just in proportion to the measure of individuality with which a man is gifted, does his use of the language of his race differ from the common and normal use. We may know a language very well in an ordinary way, and yet be unable to enjoy perfectly some of the greatest writers of it. We can imagine, for example, a person who has a very fair knowledge of ancient Greek derived from desultory reading of authors of every class and time, yet finding this knowledge inadequate to the intelligent study of Thucydides or Aeschylus or any other author possessed of a vigorous individuality. There is such a thing as genius modifying language; there is such a thing as style.

This is why the great works in ancient literature must always in any real sense be the possession of the few. The gist of their matter may be got by anybody, but those inner qualities which best help to reveal a writer to his readers in all the charm and force of his personality are hid from all who cannot give their life up to the study of the tongue in which he wrote. For if these qualities vary in different writers—and they vary in all according to the type or to the degree of their individuality—still in each case they are, so to say, superinduced upon the normal speech. That must be known familiarly before they can either be observed or justly valued.

If we re-read Aeschylus, for example, after some interval, we are for the first few hundred lines bewildered by the personal or individual element in his Greek. We cannot for the moment quite adjust it to our conceptions of the normal usage; but it is not long before we see that we have to do with a style in which all the power and range of normal Greek idiom are



legitimately used to produce a fashion of expressing thought which yet differs so entirely from the normal mode as to be a new creation. It is not that the common ways and habits of the Greek of the time have  
5 been put aside. They have only been given an enlarged operation, alike natural and novel. Instead of leaving them to control the conventional poetical diction of his day, he rather lets them play so freely among the words and phrases of the past that they catch the spirit of  
10 the earlier speech. It is not Greek of his own time which he writes, nor is it Greek of any time before. It is rather the language of his day written in the spirit of the past, and with the words of the past. But normal use is the basis of it all. Until that is known familiarly,  
15 the genius which has been able to transmute it into something so different cannot be esteemed as it ought — the personal element we cannot justly appreciate.

Thucydides is not an imaginative writer like Aeschylus, and his individuality could not show itself in similar  
20 forms at a time when literary perversity had not yet mixed prose and poetry together; still he has a most marked style, simple enough when its leading characteristics are known, but very difficult to anybody who does not read him often, and unintelligible in many ways to  
25 all who are not very familiar with normal Greek. Indeed he is full of turns of expression which in an affected writer might be regarded as exaggerations or even parodies of Attic idiom, but in him, as we shall see shortly, are rather to be explained as arising from  
30 an unusually clear vision in the use of language. They are Attic seen through a precise and logical mind.

This precision manifests itself in its simplest form in the way in which words and whole expressions are repeated rather than that any doubt should be left as

to the meaning. To compare two such styles as that of Thucydides and that of Macaulay may at first sight appear paradoxical, especially to those who are willing to judge Thucydides by the manuscripts; and yet, with all their differences, the two writers are very near 5 together in this practice. Such resumptions are constant in Thucydides:—*ἔσχον ἐκ τὸν αἰγιαλὸν τοῦ χωρίου ὑπὲρ οὗ ὁ Σολύγειος λόφος ἐστίν, ἐφ' ὃν Δωριῆς τὸ πάλαι ἰδρυθέντες τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν οὖσιν Αἰολεῦσι· καὶ κώμη νῦν ἐπ' αὐτοῦ Σολύγεια καλουμένη* 10 *ἐστίν. ἀπὸ δὲ τοῦ αἰγιαλοῦ τοῦτο γένηται αἱ νῆες κατέσχον ἡ μὲν κώμη αἴτη κ.τ.λ. c. 42 2: αὐτὸς δὲ ἀπολεξάμενος ἐκ πάντων ἐξήκοντα ὀπλίτας καὶ τοξότας ὀλίγους ἐχώρει ἔξω τοῦ τείχους ἐπὶ τὴν θάλασσαν ἢ μάλιστα ἐκείνους προσεδέχετο πειράσειν ἀποβαίνειν ἐς χωρία . . . κατὰ* 15 *τοῦτο οἷον πρὸς αὐτὴν τὴν θάλασσαν χωρήσας ἔταξε τοὺς ὀπλίτας κ.τ.λ. c. 9 2-4. ἀπέθανον δ' ἐν τῇ νήσῳ καὶ ζῶντες ἐλήφθησαν τοσούτοι· εἴκοσι μὲν ὀπλῖται διέβησαν καὶ τετρακόσιοι οἱ πάντες· τούτων ζῶντες ἐκομίσθησαν ὀκτὼ ἀποδέοντες τριακόσιοι, οἱ δὲ ἄλλοι ἀπέθανον. καὶ* 20 *Σπαρτιάται τούτων ἦσαν τῶν ζώντων περὶ εἴκοσι καὶ ἑκατόν. c. 38 5.*<sup>1</sup>

Now this is not the characteristic of a careless writer,—and careless we must believe Thucydides to have been if he wrote as the manuscripts make him 25 out to have written. Nor is it compatible with the view of which we hear so much that Thucydides began his sentences without any idea of how he was going to end them, and modified and even reversed the construction as he went along. It is true that some such theory 30 is required by the defenders of the traditional text, but

<sup>1</sup> This feature of style has often been unobserved, even by diligent and discriminating critics—as, e.g.,

Cobet proposed to omit here both *οἱ δ' ἄλλοι ἀπέθανον* and *τῶν ζώντων*.

a theory can only exist till it is shown to be against the facts. Many of these sentences said to have been thus elaborated I hope to be able to give a different account of in another dissertation. For the present I  
 5 desire to call attention to another kind of argument against them, the evidence of such precision in the use of language by Thucydides as it would be difficult to parallel from other authors.

In the ninety-eighth chapter of this book the Athenians  
 10 are represented as urging the Boeotians to let them have their dead from the battle fought after the occupation of Delium:—*σαφῶς τε ἐκέλευον σφίσι εἰπεῖν μὴ ἀπιῶσιν ἐκ τῆς Βοιωτῶν γῆς ἀλλὰ κατὰ τὰ πάτρια τοὺς νεκροὺς σπένδουσιν ἀναιρεῖσθαι*. “Do not tell us, they urged, to  
 15 leave Boeotia if we want to get our dead; be content with our making a drink-offering after the manner of our fathers.” Now I daresay our ordinary writer even here would have used *σπενδομένοις*, but Thucydides, who in precision is no ordinary writer, is logically right in  
 20 using the active. *Σπένδεσθαι* is a reciprocal middle to *make libation on one side and on the other*—it might be paraphrased *ἐπ’ ἀμφοτέρα σπένδειν*—and logically one side can only bid the other *σπένδειν*, i.e. do their part in the common ceremony, not *σπένδεσθαι*, i.e. do the part  
 25 of both.<sup>1</sup> There is a like reason in strict logic for the active *ἀναπαύοντες*, in the eleventh chapter, used of the Peloponnesians relieving their attacking parties at Pylus:—*οἱ δὲ κατ’ ὀλίγας ναῦς διελόμενοι, διότι οὐκ ἦν πλέοσι προσσχεῖν, καὶ ἀναπαύοντες ἐν τῷ μέρει τοὺς*  
 30 *ἐπίπλους ἐποιοῦντο*—“forming in groups of a few ships,

<sup>1</sup> That the suggestion of Poppe, *σπεύδουσιν*, should be on the way to acceptance in our texts shows how far we are at present from the right

road in the textual criticism of Thucydides. *Σπεύδουσιν* has very little meaning in such a connection.

because more could not put in, and relieving, they in their turn made their attacks." It is the relieving party at any time of whom *ποιεῖσθαι τοὺς ἐπίπλους* can properly be used.

By recognising this trait of precise logical thought 5 in Thucydides we shall find easy a good many turns of expression which at first seem puzzling. For example, in the seventy-ninth chapter the Chalcidians and Perdiccas are said to have invited Brasidas to Thrace (*ἐπηγάγοντο*); then it is added *καὶ ἅμα αἱ πηλοσιόχωροι 10 πόλεις αἱ οὐκ ἀφεστηκύναι ξυνεπαγον κρίφα*. The active *ξυνεπάγειν* is used, notwithstanding the invariable middle of *ἐπάγεσθαι*, because they were not exactly asking Brasidas to come to themselves, but were only helping their neighbours to get him. So again of the same state 15 of things in the eighty-fourth chapter. The Acanthians are divided into the two parties of the *δῆμος* favouring Athens, and of *οἱ μετὰ τῶν Χαλκιδέων ξυνεπάγοντες*, the party that helped the Chalcidians to bring Brasidas to Chalcidice. 20

We have said that the refusal of Thucydides to use a reciprocal middle of only one of the parties who might be supposed to "reciprocate" has puzzled commentators. On the other hand, a true reciprocal middle, on which the whole sense of an important passage turns, had never 25 been remarked until Cobet pointed it out. In the nineteenth chapter, after the men have been cut off in Sphacteria, the Lacedaemonians pray Athens for peace, one of their arguments being that neither side will gain if they *play a game of risks* in which losing for the 30 Athenians means the escape of the prisoners, for the Lacedaemonians the ultimate defeat of the same:—  
*ἄμεινον ἡγούμενοι ἀμφοτέροις μὴ διακινδυνεύεσθαι, εἴτε διαφύγοιεν παρατυχούσης τινὸς σωτηρίας εἴτε καὶ*

*ἐκπολιορκηθέντες μᾶλλον χειρωθείεν.* Thucydides had a right to presume in his readers a knowledge of Attic idiom. To an Athenian there was no more risk of one meaning of *διά* with which middle endings must go being  
 5 confounded with another meaning of *διά* with which active endings were required, than there was risk of confounding the sense of *περί* in *περιδύσθαι* with its sense in *περιβείναι*. The use of *διακινδυνεύεσθαι* in this passage in which it brings out the meaning so vividly is Thucydidean in its  
 10 aptness. That it should not have been noticed till the other day is a proof how the traditional view of the style of Thucydides closes our eyes to the truth of facts. Another instance of this power of selecting a word which exactly defines the circumstances described has, as far as  
 15 I can discover, been hitherto entirely overlooked. In the seventy-first chapter the factions at Megara do not know how to act in regard to Brasidas (the democratic party fearing that he will bring back the exiles and exile them, the oligarchs fearing that the *δῆμος* in dread of this  
 20 will attack them), each being afraid to take any step, lest, if civil war should ensue, all should be over, seeing that the Athenians, sitting by like the *ἔφεδρος* in a wrestling match, would step in and fight the conquerors—*μή ἡ πόλις ἐν μάχῃ καθ' αὐτήν οὔσα ἐγγὺς ἐφεδρεγόντων*  
 25 *Ἀθηναίων ἀπόληται.*

There seems to be few things harder than for us to put ourselves back into the remote past of a cultivated race and think in its language. Here are two expressions on which the full meaning of two passages depends—  
 30 both of them easily understood if their significance is once pointed out, neither of them far-fetched, but taken the one—*διακινδυνεύεσθαι*—from among the ordinary idioms of the people, the other—*ἐφεδρεύειν*—from the language of their amusements; yet they have both for so

long been misunderstood. To the contemporaries of Thucydides himself, for whom in the first place he wrote, no form of expression could better have conveyed his thought. Even we must acknowledge that here it was our ignorance, and not the obscurity of Thucydides, which 5 prevented us from catching his drift.

Let me point out another characteristic of the style of this author to which it owes not a little of its precision and at the same time a good deal of its apparent obscurity to us. This is the delicacy and refinement with which 10 he employs a mode of expression in very common use in his day—namely, the idiom by which almost any verb may, in the active, be paraphrased by *ποιῆσθαι* and some substantive expressing the action of the verb, and, in the passive, by such a substantive serving as subject to 15 *γίγνεσθαι*. Thus *πλεῖν* is paraphrased by *τὸν πλοῦν ποιεῖσθαι*, passive *ὁ πλοῦς γίγνεται*; *λέγειν* by *ποιεῖσθαι τοὺς λόγους*, passive *οἱ λόγοι γίγνονται*; *ἀποβαίνειν* by *ἀπόβασιν ποιεῖσθαι*, passive *ἡ ἀπόβασις γίγνεται*. What would be a qualifying adverb with the simple verb 20 becomes in the paraphrase an adjective qualifying the substantive, as, *πολλὴν ἐπιμέλειαν ἐποιοῦντο*; *βραδυτέρα ἐγίγνετο ἡ ἔφοδος*. If we mean to understand Thucydides we must get to see *πολεμεῖν* in *τὸν πολέμον ποιεῖσθαι*, *σπουδάζειν* in *τὴν σπουδὴν ποιεῖσθαι*, *ἀναγα-* 25 *γέσθαι* in *τὴν ἀναγωγὴν ποήσασθαι*, *ὁμολόγουν* in *τὴν ὁμολογίαν ἐποιοῦντο*, *ἡναντιώθη τι* in *ἐναντιώμά τι ἐγένετο*, and *τὰ εὐεργετηθέντα* in *αἱ γενόμεναι εὐεργέσιαι*. For these or their like may be found in almost every paragraph. 30

For the most part such expressions are plain enough and need no comment, but when the idiom becomes a little enlarged, it seems to elude us; as, for example, when it is said that the Chians consented to strip their town of

its new wall at the bidding of the Athenians, ποικάμενοι μέντοι πρὸς Ἀθηναίους πίστεϊς καὶ βεβαιότητα ἐκ τῶν δυνατῶν μηδὲν περὶ σφᾶς νεώτερον βουλευσείν (c. 51), *first however in regard to the Athenians, they got pledges*  
5 *and assurances as far as they could that they would not interfere violently with their condition.* The πίστεϊς ποικάμενοι is an ordinary expression found often elsewhere, but the addition of βεβαιότητα, which is quite in the manner of Thucydides, gives the sentence a turn  
10 out of the common, and has led even Badham to conjecture ὡς βεβαιότατα for καὶ βεβαιότητα. A few chapters before, in a much disputed passage, the recognition of this idiom gets rid of one at least of the main difficulties. Ξυνελάβοντο δὲ τοῦ τοιούτου οὐχ ἥκιστα,  
15 ὥστε ἀκριβῆ τὴν πρόφασιν γενέσθαι καὶ τοὺς τεχνησαμένους ἀδεέστερον ἐγχειρήσαι, οἱ στρατηγοὶ τῶν Ἀθηναίων κ.τ.λ. (c. 47 2). *The attitude of the Athenian generals helped in great measure to make the reason alleged by the plotters meet all the circumstances of the case and to save*  
20 *them from apprehension of the consequences* (lit. *The Athenian generals . . . contributed not least to this, that the alleged reason was precise and that the plotters made their attempt with less apprehension*). Ἡ πρόφασις γίγνεται is the passive of τὴν πρόφασιν ποιεῖσθαι which  
25 in turn is the ordinary periphrasis for προφασίζεσθαι, so that we might have had ὥστε ἀκριβῆ ταῦτα προφασίσασθαι τοὺς τεχνησαμένους καὶ ἀδεέστερον ἐγχειρήσαι. The πρόφασις employed by the plotters to gain their end is just before expressly mentioned—μέλλειν  
30 γὰρ δὴ τοὺς στρατηγοὺς τῶν Ἀθηναίων παραδώσειν αὐτοὺς τῷ δήμῳ τῶν Κορυθαίων.

Indeed Thucydides tends on the whole to carry this idiom much farther than other writers. In c. 122 we have ὀργὴν ποιούμενοι as a periphrasis for ὀργιζόμενοι,

actually "resumed" in the next chapter by πολλῶ ἔτι μᾶλλον ὀργισθέντες. He freely extends the idiom to compounds also, as in c. 126 4, where διδαχὴ ἀληθὲς προσγενομένη περὶ αὐτῶν ἐθάρσυνεν is an equivalent for ἀληθῶς περὶ αὐτῶν προσδιδαχθέντες ἐθάρσησαν. In c. 120 3, it is carried a step farther still. There, in οὐκ ἀνέμειναν ἀνάγκην σφίσι προσγενέσθαι, *they did not wait for compulsion to be put upon them*, we have ἡ ἀνάγκη προσγίγνεται serving for the passive of that προσαναγκάζειν which is formed directly from ἀνάγκη and 10 means *to put compulsion upon*, as distinct from the προσαναγκάζειν which, as an ordinary compound of ἀναγκάζειν, means *further to compel*.

Another characteristic of the style of Thucydides is almost as marked as this last. It is his management of 15 participles. He seems to love to accumulate them one upon another, as, for instance, in c. 48 οἱ δὲ ἐφυλάσσοντό τε ὥς ἐδύναντο καὶ ἅμα οἱ πολλοὶ σφᾶς αὐτοὺς διέφθειρον, οἰστοὺς τε οὐς ἀφίεσαν ἐκεῖνοι ἐς τὰς σφαγὰς καθιέντες καὶ ἐκ κλινῶν τινῶν αἱ ἔτυχον αὐτοῦ ἐνοῦσαι 20 τοῖς σπάρτοις καὶ ἐκ τῶν ἱματίων παραιρήματα ποιοῦντες ἀπαγχόμενοι· παντί τε τρόπῳ τὸ πολλὸν τῆς νυκτὸς ἀναλοῦντες σφᾶς αὐτοὺς καὶ βαλλόμενοι ὑπὸ τῶν ἄνω διεφθάρησαν. Here we have καθιέντες and ἀπαγχόμενοι explaining the two ways in which the men caused their 25 own deaths, then ἀπαγχόμενοι itself is explained by τοῖς σπάρτοις and by another participle παραιρήματα ποιοῦντες—and lastly, all the ways in which they found death are summed up in the two participles ἀναλοῦντες σφᾶς αὐτοὺς and βαλλόμενοι ὑπὸ τῶν ἄνω. Or again in c. 69 2, 30 ἀρξάμενοι δ' ἀπὸ τοῦ τείχους δ' εἶχον καὶ διοικοδομήσαντες τὸ πρὸς Μεγαρέας, ἀπ' ἐκείνου ἐκατέρωθεν ἐς θάλασσαν, τάφρον τε καὶ τείχῃ διελομένη ἡ στρατιά, ἔκ τε τοῦ προαστείου λίθοις καὶ πλίνθοις χρώμενοι καὶ κόπτοντες



- τὰ δένδρα καὶ ὕλην, ἀπεσταύρουν εἴ πη δέοιτό τι. They begin at the part of the long walls in their possession, and wall up the side towards Megara; then they settle among themselves how much of the trench and walls of  
 5 Nisaea each detachment of them is to wall off; all this in participles without any finite verb; next the way in which they carried out the task is explained by participles; and last of all comes the verb ἀπεσταύρουν to clinch the whole. Now this seems to me a characteristic Thucy-  
 10 didean sentence. Yet the editors make difficulties about it and wish to insert a finite verb half way through.

- With like blindness to this idiosyncrasy of their author's style they prefer to transpose two clauses in c. 30 3 οὕτω δὴ τοὺς τε Λακεδαιμονίους μᾶλλον κατιδὼν  
 15 πλείους ὄντας . . . τό τε ὥς ἐπ' ἀξιοχρεῶν τοὺς Ἀθηναίους μᾶλλον σπουδὴν ποεῖσθαι, τὴν τε νῆσον εὐαποβατωτέραν εὔσαν, τὴν ἐπιχείρησιν παρεσκευάζετο, κ.τ.λ., rather than make the easy correction of τό τε into τότε τε, and ποεῖσθαι into ποιουμένους, even when the  
 20 presence in the sentence itself of five participles already ought to have suggested to them the likelihood of one participle more. It is also in harmony with this trait of style that I have tried to restore the last sentence of the thirty-sixth chapter.

- 25 Sometimes, as there—πολλοῖς τε ὀλίγοι μαχόμενοι καὶ ἀσθενεῖα σωμάτων—and in the sentence already quoted, p. xxiii. l. 26, *supra*, we find the series of participles broken by a substantive in regimen with a preposition or in some case which co-ordinates it in meaning to the  
 30 participles. Thus ἀσθενεῖα σωμάτων being equivalent to ἀσθενεῶντες τὰ σώματα ranges easily with μαχόμενοι. So in c. 12 2 τῶν τε χωρίων χαλεπότητι καὶ τῶν Ἀθηναίων μενόντων we might have had χαλεπῶν ὄντων, and in c. 24 5 διὰ στενότητα καὶ ἐσπίπτουσα might as well have

run στενή οὔσα. In c. 33 2 χωρίων χαλεπότητι καὶ τραχέων ὄντων, the same sense would have been conveyed by χαλεπῶν as by χαλεπότητι, and in c. 69 3 σίτου τε ἀπορία καὶ οὐ νομίζοντες, the dative is but for variety no better than ἀποροῦντες. 5

Or, again, some other equivalent of the participle helps to break the monotony of style, as in c. 47 1 ὥς δὲ ἔπεισαν καὶ μηχανησαμένων, where we might have had either ἐμηχανήσαντο or πεισάντων δὲ καὶ μηχανησαμένων.

I do not remember any instance in the Fourth Book 10 in which either corruption of manuscripts or difficulty of interpretation has arisen from this mode of expression, but there may be such in other books. The case is different, however, with another development of participial usage in Thucydides—a point of style which has not 15 only confused the copyists but also puzzled pretty often the commentators. Take for example c. 20 3, where the Lacedaemonian envoys point out the advantages which the Athenians will reap from letting the prisoners in the island go:—Λακεδαιμονίων ἔξεστιν ὑμῖν φίλους 20 γενέσθαι βεβαίως αὐτῶν τε προσκαλεσαμένων χαρισάμενοις τε μᾶλλον ἢ βιασαμένων. *You may become friends on a firm footing of the Lacedaemonians, they themselves entreating you and you doing them a favour rather than they compelling you.* Here most manuscripts, 25 and, I think, all editors read βιασαμένους, as if any speaker pleading for concession would admit that it was in the power of the other side to do as they pleased. "Concede this point," is the argument, "and let us be friends. If you refuse, we shall fight it out and force 30 you." Sentences of this type, in which the case of the participle is the only mark by which we can tell to whom it refers, are very common; and it cannot surprise us if such πολύνους βραχυλογία has constantly led to

- clerical errors in the manuscripts and to the much more serious corruption of adding connecting particles or explanatory pronouns. Both these sources of error will be illustrated in another place. Here it will be enough
- 5 to give one or two more instances of this usage. When the Athenians surprise the men on the island, they at once cut down all they find *ἐν τε ταῖς εὐναῖς ἔτι καὶ ἀναλαμβάνοντας τὰ ὄπλα, λαθόντες ποησάμενοι τὴν ἀπόβασιν, οἰομένων αὐτῶν τὰς ναῦς κατὰ τὸ ἔθος*
- 10 *ἐς ἔφορμον τῆς νυκτὸς πλεῖν* c. 32 1. First we have a participle referring to the object of the principal verb, then we hark back to the subject, and then again to the object. In c. 5 1 *ἐν ὀλιγορῖα ἐποιοῦντο ὥς ὅταν ἐξέλθωσιν ἢ οὐχ ὑπομενοῦντας σφᾶς ἢ ῥαδίως ληψόμενοι βίᾳ* we have only one change, from object back
- 15 to subject, but the sentence also introduces us to another feature of Thucydides's style—the frequent use he makes of the indirect reflexive pronoun in the plural. I say in the plural, because in the singular
- 20 either Thucydides avoided the forms *ἐ* and *οὐ* (*οἱ* he uses some dozen times in all), or else they have been displaced by the later equivalents *ἐαυτόν* or *αὐτόν*—a question of great difficulty which will be touched upon elsewhere.
- 25 Here too a reader of Thucydides must make himself master of the Attic use. The reflexives *σφᾶς*, *σφῶν*, *σφίσι*, *σφέτερος* suit the *πολύνους βραχυλογία* of the writer. Indeed it was as much in reference to this as to anything else that I spoke above of expressions
- 30 approaching almost to a parody of Attic idiom. These pronouns occupy the compilers of the poor Thucydidean "scholia." They constantly interpret them by proper names, and that their predecessors did the like is indicated by many an instance of such explanations getting

into the text and even by the presence in a wrong place in the text of an *αὐτούς*, an *αὐτῶν*, or an *αὐτοῖς* which has no business there, but has crept in from the margin where its first function was to explain a *σφᾶς*, a *σφῶν*, or a *σφίσι*. I never can quite get over a certain feeling 5 of strangeness in some of the modes of expression which the existence of this convenient pronoun has made possible for Thucydides, as, for instance, *παντὶ τε τρόπῳ ἑκάτεροι ἐτεχνῶντο, οἱ μὲν ἐσπέμπευν τὰ σιτία, οἱ δὲ μὴ λανθάνειν σφᾶς* c. 26 9, but for Greeks themselves of a later date 10 they seem not only to have appeared strange but even unintelligible, if we can judge from the number of comments made upon them and the constant blunders in explaining them.

Such in rough outline are the main features of the 15 style of Thucydides. No one who has grasped them firmly—and no one can do that who does not know Greek well—will find any difficulty in reading the greater part of the history. His style is simple but powerful, a fitting weapon for a vigorous understanding 20 dealing in an unaffected way with events and the lessons to be derived from them. So much we can make certain of, if we accept the general impression produced by the study of his work. If there are many passages, obscure and uncertain, which seem to tend to overthrow 25 any judgment formed by general impression, we must not forget that not a few of such passages have already been convincingly emended, and that if many are still unintelligible, textual study provides overwhelming evidence that their obscurity is less likely to be due to 30 the style of Thucydides than to the thousand and one causes of corruption to which any manuscript tradition is inherently liable.

To a certain extent in what has been said we have

already trenched upon the question of diction, but its main bearing upon the text has still to be considered.

- Are there conventional, archaic, and poetical elements all combined in the diction of Thucydides, or ought we  
 5 rather to regard as entirely archaic such elements as distinguish his diction from that of other Attic writers? It is not easy to answer. With the evidence at present at our disposal, how are we to say where the *σσ* in words like *θάλασσα* and *πράσσειν* came from? Certainly  
 10 no contemporary of Thucydides used such forms in ordinary speech with other Athenians. Why in prose writing did Thucydides prefer them? Was the *σσ* an archaism as in tragedy, or was it rather a conventional spelling natural in a successor of the Ionic originators of historic  
 15 prose? If we knew how to answer this question, we could explain a great deal besides which at present baffles us, and even might find in the end that Atticising *διορθωταί* had not only re-spelt our author but even replaced many an un-Attic form by its Attic equivalent,  
 20 leaving in their ignorance only enough of the old element to set us thinking. Dobree pointed out that in c. 28 4 Plutarch's copy seems to have exhibited *κατακτενεῖν* where all our manuscripts read *ἀποκτενεῖν*, and we may compare c. 67 4 where one manuscript reads *ἀποκτείνουσι*  
 25 for *κτείνουσι*.

Even as it stands, the diction of Thucydides comprises many forms that belong to Ionic or tragedy rather than to Attic proper. To draw, as our custom has been, all our examples from the book here edited, we find  
 30 *δοκεῖν* several times over for *νομίζειν*:<sup>1</sup> *ἐκλέγειν* as the present of *ἐξειπεῖν*:<sup>2</sup> *πιθέσθαι* for *πεισθῆναι*:<sup>3</sup> *κτείνειν*

<sup>1</sup> Not in "survival" phrases like *πῶς δοκεῖς* etc. but as the equivalent of *νομίζειν* 36 1: 62 2: 104 2.

<sup>2</sup> 59 2. See note *in loco*.  
<sup>3</sup> 18 5 and *passim*.

for ἀποκτείνειν :<sup>1</sup> ἐξαπίνης or ἐξαπιναιώς for ἐξαιφνης :<sup>2</sup> ἀλκή in the sense of δύναμις :<sup>3</sup> δίσφους for δίσφης.<sup>4</sup> And it is the same with words that act upon syntax. We have several examples of μή<sup>5</sup> with the meaning *lest* even when no verb of fearing or taking care or their 5 equivalent precedes, and also a few cases of the relative without ἄν<sup>6</sup> in clauses expressing indefinite frequency in present time ; of ἐπεὶ<sup>7</sup> for ἐπειδή in temporal clauses ; and of ἐπὶ<sup>8</sup> with the dative in the sense of *rest upon*.

Now these are specimens only, drawn from a large 10 class of words of a like character ; but even in themselves they are enough to make us hesitate in pronouncing an opinion upon certain points of manuscript tradition. For instance one codex always writes αἰεὶ for the αἰε of the others. Sometimes ἀπό is exhibited by all in cases 15 where certainly we should be justified in regarding it as a pure mistake of the copyists if we were dealing with Plato or Demosthenes. But with the above examples of undoubted aberration from normal Attic usage to raise a doubt, are we prepared either to say that αἰεὶ is wrong, 20 or in the other case to write, as Cobet bids us, ὑπό for ἀπό ? When Herwerden confidently replaces ἦν by ἐάν "quia hodie ex inscriptionibus constat seculo quinto ante Christum Athenienses hanc voculam in pedestri oratione non contraxisse" we have a perfect right to ask 25 him to explain why he has not throughout written πράττειν for πράσσειν or θάλαττα for θάλασσα. Indeed we might with as good reason make Thucydides spell it ἄν as ἐάν, because if he resembles them in spelling πράσσειν, he might follow them too in other habits. 30

<sup>1</sup> 67 4 : 74 3 : 96 8 : 127 2.

<sup>2</sup> 36 2 : 111 2 : 115 3 : 25 11.

<sup>3</sup> 32 4.

<sup>4</sup> 35 4.

<sup>5</sup> 22 3 : 80 2 : 105 1.

<sup>6</sup> 17 2.

<sup>7</sup> 44 2 : 83 2.

<sup>8</sup> 67 3.

We shall see in the third dissertation that as a means of correcting the manuscript spelling in the case of the great majority of words, the use of inscriptions cannot be over valued. The bulk of the words used  
 5 by Thucydides might have been used by any Athenian of the day in ordinary conversation. Of these, inscriptions can give us the orthography. But as to that class of words to which *πράσσειν* and *ἦν* belong, inscriptions have nothing to tell us. It may very well be that Thucydides  
 10 was uniform in his spelling of the word for *if*, as he was in regard to *πράσσειν* or any other such word, and that he wrote throughout either *ἦν* or *ἄν* or *έάν*, but it would be rash to contend even for this unless we were also prepared to banish the one or the other of alternative forms  
 15 like *είστήκεσαν* and *ἔστασαν*, *τεθνηκότες* and *τεθνεώτες*.

I am afraid that in this as in much else we must be content for the present to take tradition as it has reached us, and do without certainty even where uncertainty is to every true scholar disquieting. And hope is not  
 20 denied us. For the history of scholarship is one record of uncertainty passing into certainty—new evidence being produced from the most unexpected places, and old knowledge in the light of the new acquiring a fresh value.

## CHAPTER II.

### INTERPOLATION IN THUCYDIDES.

I PROPOSE in this dissertation to examine a cause of corruption the formidable influence of which on the text of Thucydides appears to me to have hitherto been imperfectly estimated.

Every one is aware that to almost all classical authors 5 there exists a body of comments in Greek, preserved for the most part in the manuscripts of those authors, written some of them on the margin, top, bottom, or side, some between the lines of text. As a rule, the interlineal comments consist mainly of glosses, that is, late equivalents 10 for single words or phrases used by the author, while the marginal notes may either be true scholia corrupted or any other kind of comment supposed to illustrate the text. As seen in a manuscript, such notes, though confused enough, are yet less arbitrarily arranged than they appear 15 when printed in the continuous fashion ordinarily adopted by editors. Indeed a collection of printed "scholia" is often made up of "scholia" from many manuscripts, each with its own tradition both of text and notes. It is bad enough to find in one manuscript a jumble of "scholia" swept 20 together from different sources, but the case becomes nearly desperate when we have to face a printed com-



pilation of "scholia" made from many different manuscripts, and thrown together into a series, irrespective of the place which they occupy on the page of their several manuscripts.

- 5 But desperate as this condition of things may be to a critic of the present time, I venture to assert that it is less desperate for him than the less complicated arrangement of comments was to any one who tried to edit or merely copy a classical text at any time in the thousand years
- 10 preceding the invention of printing. First of all, how was he to decide between a gloss or a "scholium" and a correction? For a copyist would not mar the appearance of his page by erasures, and if he wrote the wrong word left it in the text with some slight and easily erased mark
- 15 to distinguish it and put the right word above it or in the margin; and if he omitted one line or more would also write them in the margin where they were as likely as not to be taken for comments. Then again for the scholia proper, the old tradition of the critical schools was lost.
- 20 The manuscript which he copied perhaps contained scholia explaining the critical marks of two or more of the great critics who had edited or commented upon the text—and no two critics had exactly the same system of critical marks or attached identical meaning in every
- 25 case to the same marks. It might even happen that our editor knew nothing of critical marks at all, and was further confused by the odd beginnings of the scholia intended to explain them. Is it to be wondered at if he ran the comments of different schools together, or even
- 30 out of two or more identical in substance made one new comment? As the date became later, the chances of corruption became more numerous. The sensible learning of the Alexandrine schools was recast again and again by inferior grammarians till it lost in the hands of the

Byzantines the last traces of its origin. The great tradition of criticism disappeared.

The case being as I have described it, I maintain that nothing could have prevented the importation into the text of any author of a great deal of what was properly comment. The dimensions of their form of corruption have been occasionally hinted at by the greater critics, but the kind of labour by which alone it is possible to acquire the special knowledge needed to enable us to estimate them is in its nature distasteful; and thus it happens that for the most part only those interpolations have been pointed out which most interrupt the current of a writer's thought. 5 10

In Thucydides especially this kind of corruption has escaped notice more easily because of his undeserved reputation for obscurity and clumsiness of expression. But it has itself contributed not a little to that reputation, and I hope to be able to show that of all authors he has suffered perhaps most from illicit additions to his text. 15 20

Before entering upon this question, it is necessary that we should have a clear terminology. The word gloss we may retain, for, although originally it bore the sense of *obsolete word needing explanation*, English use has now sanctioned its employment in the sense of *γλῶσσημα* or *easier word explaining a more difficult*. But the case is different with *scholium* and *scholia*. If we may judge from the loose way in which they are used by many commentators, these words convey to most minds a most hazy meaning. It would serve to make the discussion of such points more clear and precise, if we confined *scholium* to its original sense of *the statement of the way in which a particular school takes a word or phrase or passage*. If this is done, we shall perhaps have no 25 30

occasion to use the word at all in regard to Thucydides, seeing that the collection of so called "scholia" on his texts are evidently for the most part Byzantine in origin.

In place of this word as ordinarily used I would  
 5 suggest another. *Marginal note* will not do as there are interlineal notes as well as marginal; and *comment* is no better because it is not applicable to some of the sentences which have got inside the text from outside. On the other hand, if we anglicise the Latin *adscriptum* on the analogy  
 10 of *postscript* and *rescript* we get exactly what we want. The usefulness of the word will be its best excuse.

First in regard to glosses. Even in this one book of Thucydides there is a fair sum of evidence for the ease with which a gloss may take the place of the word which  
 15 it explains. One manuscript or group of manuscripts may show the gloss when the rest have kept the true word. Thus several manuscripts present in c. 60 2 *ιδίους* for *οἰκέλοις*, in c. 92 3 *ἀλλότριον* for *ἀλλόφυλον*; two manuscripts show in c. 121 1 *ταχέως* for *προθύμως* and  
 20 in c. 131 1 *ὑψηλοῦ* for *καρτεροῦ*; while in c. 80 4 *ἔγνω* for *ἤσθετο*, in c. 86 1 *παραγέγονα* for *παρελήλυθα*, in c. 126 4 *βεβαιότερον* for *τολμηρότερον*, have each the support of a single manuscript. In c. 87 1, the place of *ἀνα-  
 θρούμενα* has been taken in one manuscript by *ἀνα-  
 25 θεωρούμενα* and in another by *ἀφομοιούμενα*.

Hardly less convincing are some of the cases in which the gloss has not replaced the right word but has established itself alongside of it, either by the help of *καί* or no. Sometimes we can trace the process half way as,  
 30 for example in c. 112 3, the *καί* may not have got into all the manuscripts—*βουλόμενος κατ' ἄκρας καὶ βεβαίως ἐλεῖν*. One manuscript has *κατ' ἄκρας βεβαίως*. Here we can even track the *βεβαίως* to its source, namely c. 114 1 *βεβαίως τῆς πόλεως ἐχομένης*. A case without

*καί* was first noticed by Dobree in c. 44 5 *νομίσαντες τῶν ἐγγύς ἀστυγαιόνων Πελήποννησιών βοήθειαν ἐπιέναι*, and another has been pointed out by Cobet in c. 55 2 *ἔς τε τὰ πολεμικά εἴπερ ποτὲ μάλιστα δὴ ὀκνηρότεροι ἐγένοντο*. I would myself suggest that an early instance 5 of the same source of error has produced all the difficulty of c. 126 6 *γνώσεσθε τὸ λοιπὸν ὅτι οἱ τοιοῦτοι ὄχλοι τοῖς μὲν τὴν πρώτην ἐφοδὸν δεξαμένοις ἄπωθεν ἀπειλαῖς τὸ ἀνδρεῖον μελλήσει ἐπικομποῦσιν κ.τ.λ.*: 'Απειλαῖς is evidently a gloss upon *μελλήσει*. 10

The more common type, however, is when we find the word glossed and its gloss united by *καί*, as c. 116 2 *τὴν Λήκυθον καθελὼν καὶ ἀνασκέυασας*. The word *ἀνασκέυασας* (which in this sense, it must be remembered, is formed directly from *ἀνά* and *σκεύη*, and has nothing to do with 15 the compound of *σκευάζειν* with the same spelling but a different meaning) was likely to give late readers trouble—the existing "scholia" prove as much—and was explained by *καθελών*. Similar glosses we have to eject also from c. 112 3 *ἄνω καὶ ἐπὶ τὰ μετέωρα*; and c. 133 2 20 *ἔλαθεν ἀφθέντα πάντα καὶ καταφλεχθέντα*.

It would have been well for the text of Thucydides if glosses had always been incorporated by methods so unsophisticated as these. After all, the harm which they do in this form is chiefly to convert good Greek into 25 slipshod Greek.

The case is different when we have actual contamination of gloss and text; that is, when in order to bring the gloss into the text either gloss or text is altered. Thus in c. 85 6 *καὶ γὰρ οὐ μόνον ὅτι αὐτοὶ ἀνθίστασθε*, 30 *ἀλλὰ καὶ κ.τ.λ.* we have neither the original text *οὐχ ὅτι* nor the gloss upon it, *οὐ μόνον*, nor, again, the two together, but a mixture of both. Similarly in c. 17 2 *τοὺς δὲ λόγους μακροτέρους οὐ παρὰ τὸ εἰωθὸς μηχανοῦμεν*

we detect a contamination of the Thucydidean *μακροτέρους ποησόμεθα* with the commentator's *μηκυνούμεν*. But we have not yet mentioned the more elusive types of this process, in which the case of a substantive or the person  
5 of a verb either in gloss or text has had to be changed, before a gloss could take its place as an integral part of a sentence. Most of the instances of this corruption seem hitherto to have remained undetected. In c. 34 1 all the manuscripts give *αὐτοὶ τῇ τε ὄψει τοῦ θαρσεῖν τὸ*  
10 *πλείστον εἰληφότες πολλαπλάσιοι φαίνόμενοι*. Dobree suggested *πιστόν*, a word constantly confused with *πλείστον*, and so restored the place in part. Many devices have since Dobree's time, as well as before him, been tried upon the passage—all without success. The  
15 real explanation is simple enough. The expression *τὸ πιστόν* was glossed *τὸ θαρσεῖν*. Then the gloss worked its way into the text, not by the honest attachment of *καί*, but by a change to the genitive. The same chapter furnishes also another instance, except that in this case it  
20 is the text which has been modified. As given in the manuscripts the words run *ἀποκεκλημένοι μὲν τῇ ὄψει τοῦ προορᾶν, ὑπὸ δὲ τῆς μελζονος βοῆς τῶν πολεμίων τὰ ἐν αὐτοῖς παραγγελλόμενα οὐκ ἑσακούοντες*. The ordinary way of taking this is to see an elegance of antithetic con-  
25 struction in *τῇ ὄψει* and *ἑσακούοντες*. But surely such a thing is confusion of thought, not elegance of diction, and in any circumstances to translate it in this way requires us to invent a new use for the dative. Besides does not *ἀποκεκλημένοι τοῦ προορᾶν* mean *οὐ δυνάμενοι*  
30 *προορᾶν*, and so make a perfect antithesis to *οὐκ ἑσακούοντες*? There is certainly corruption here, and of the kind we are now considering. Thucydides wrote *ἀποκεκλημένοι τῆς ὄψεως* quite in his own manner, and *τῆς ὄψεως* was glossed *τοῦ προορᾶν* quite after the fashion

of his annotators. The manuscript text is an attempt of combined τῆς ὕψεως and τοῦ προορᾶν.

Now that this source of error has been pointed out, I have no doubt that many other passages of Thucydides will receive easy elucidation in the same way as have these 5 two difficulties.

Before leaving the question of glosses, I should like to suggest another field of inquiry, more sterile perhaps, but still admitting of cultivation. How far do such spellings as συλλεγεῖσαι for ξυλλεγεῖσαι in c. 25 3: συνε- 10 χῶς for ξυνεχῶς in c. 43 5: κρείττους for κρείσσους in c. 29 4: and ἔλαττον for ἔλασσον in c. 72 2, justify us in believing that these forms are really glosses which have completely ousted their principals? My own inclination is to believe that they have this origin; but, if this is 15 so, the Thucydidean word will in most cases never with any certainty be restored. For συλλεγεῖσαι we might propose with some plausibility ἀγερθεῖσαι, and perhaps for ἔλασσον the older ὀλειζον, and so with the rest, but nobody need be convinced except he chooses. 20

To turn next to adscripts, we shall not want evidence in support of the contention that much of the obscurity attributed to Thucydides ought really to be shifted to other shoulders. The manuscripts often provide excellent evidence against themselves by disagreeing, either in the 25 place to which they assign such comments, or about inserting them at all, or lastly, about the form which they ought to take. Instances of the placing of adscripts differently in different manuscripts are c. 86 1 where some manuscripts read ὅρκοις τε λακεδαίμονιων καταλαβὼν 30 τὰ τέλη, others ὅρκοις τε καταλαβὼν τὰ τέλη λακεδαίμονιων: c. 106 1 where we have both σφίσιν εἶναι τὰ δεινὰ and σφίσιν τὰ δεινὰ εἶναι: c. 67 3 οἱ προδιδόντες τῶν μεγαρέων οὗτοι and οἱ προδιδόντες οὗτοι τῶν μεγαρέων:

- c. 84 2 ἔτι ἔζω ὄντος and ὄντος ἔζω ἔτι: in c. 85 7 we have actually four variants *ἦν νῦν ἐγὼ ἔχω*, *ἦν ἐγὼ ἔχω*, *ἦν ἔχω ἐγώ*, and *ἦν ἔχω*. Secondly, an adscript may appear in some manuscripts and not in others. In c. 98 7 only one manuscript gives the adscript in *τοὺς μὴ ἐθέλοντας ὥςπερ τίμημά τι τὰ μὴ πρέποντα κομίζεσθαι*. In c. 126 5 οὕτε γὰρ τάξιν ἔχοντες αἰσχυνθεῖεν ἂν ὥςπερ ἡμεῖς οἱ λακεδαιμόνιοι λιπεῖν τινὰ χώραν βιαζόμενοι the adscript appears only in two books, while in c. 76 5, on the contrary, the majority of the manuscripts combine to support the interpolated word—*ἡ μὲν οὖν ἐπιβουλή τοιαύτη παρεσκεύαζετο*. Or, lastly, the adscript appears in different forms in different manuscripts, as in c. 108 1 τότε δὲ ῥαδία ἤδη ἐνομίζετο γεγενηθῆαι, where besides ἐνομίζετο there is manuscript authority for ἐνόμιζε and ἐνόμιζον. So in c. 85 7 we have both τῷ ἐν νικαίᾳ στρατῷ and τῷ ἐκεῖ στρατῷ.

But for the detection of interpolated adscripts we are not dependent solely upon manuscript evidence. There are many other kinds of proof which are available.

- Thus it sometimes happens that adscripts are unmasked by the presence in them of some idiom unexampled in classical usage but prevalent in later Greek. There are not a few cases of this in Thucydides. In c. 133 3 the manuscripts read *ἔτη δὲ Χρυσίς (ἡ Χρυσίς v.l.) τοῦ πολέμου τοῦδε ἐπέλαβεν ὀκτὼ καὶ ἑνατον ἐκ μέσου ὅτε ἐπεφύγει*. Now, except that the turn of the first part is too idiomatic, this sentence might have passed muster in the second century or so after Christ, when the pluperfect had begun to be used as a simple past tense, but certainly, as it stands, it was not written by Thucydides. For him the two last words could have meant nothing else than *at the time when she was a banished woman*, just as in c. 14 *ταῖς δὲ λοιπαῖς ἐν τῇ*

γῇ καταπεφευγύαις ἐνέβαλλον means *attacked the ships now in refuge at the land*, or c. 46 οἱ δ' ἄνδρες καταπεφευγότες ἀθρόοι, *the men now in refuge in a body*, or c. 35 τεθαρσηκότες, *being in heart*, and ἐστρατοπέδευντο passim, *were in camp*.

5

Another example no less instructive of a late idiom betraying an adscript is furnished by c. 102 4 ἦν Ἀμφίπολιν Ἀγων ὠνόμασεν ὅτι ἐπ' ἀμφοτέρα περιρρέοντος τοῦ Στρυμόνος διὰ τὸ περιέχειν αὔτην κ.τ.λ. Such a use of διὰ with τὸ and the infinitive is quite common in 10 late writers in cases where a classical author would have employed ἵνα with the subjunctive or optative, or else ἐπὶ with the accusative of a verbal noun. Happily, this adscript is gradually disappearing from our editions. But as yet no editor or critic has ventured to omit two 15 phrases occurring elsewhere in which διὰ bears no less unclassical a sense than it does here. In c. 40 2 καὶ τινος ἐρομένου ποτὲ ὕστερον τῶν Ἀθηναίων ξυμμάχων δι' ὀχθηδόνα ἕνα τῶν ἐκ τῆς νήσου κ.τ.λ. the expression δι' ὀχθηδόνα ought, as far as classical Greek goes, to 20 mean *in distress*, *in vexation*, and so the "scholia" on the passage take it. ἡ διάνοια Ἀθηναίων σύμμαχος τις ὀχθόμενος ἦτοι τοῖς Ἀθηναίοις ὡς φορτικῶς ἄρχουσιν ἢ ὀχθόμενος ἐπὶ τῇ τῶν Λακεδαιμονίων συμφορᾷ, ἤρετο κ.τ.λ. But this meaning does not suit the context, 25 and the only meaning that does suit it is that which δι' ὀχθηδόνα would ordinarily bear in late Greek, namely, *to cause annoyance*. For this reason we may confidently transfer the words to the margin as no less palpable an adscript than διὰ τὸ περιέχειν. The remaining instance of 30 διὰ with an unclassical sense occurs in a chapter which, by the consent of the best critics, contains other interpolations. Dobree was the first to express surprise at the phrase διὰ τὰς τάφρου being used in c. 67 3,



- ἀκάτιον εἰώθεσαν ἐπὶ ἀμάξῃ διὰ τῆς τάφρου κατακομίζειν κ.τ.λ., in the sense required by the context of *by* or *along the canal*, and desiderated κατὰ τὴν τάφρον on the analogy of κατὰ τὸν ποταμόν in c. 107 2. If he had consulted 5 the "scholia" on c. 107 he would have found κατὰ τὸν ποταμόν actually explained ἡγουν διὰ τοῦ ποταμοῦ. After this, can anything be more plain than that διὰ τῆς τάφρου is an adscript that has crept into the text?
- With like certainty we may eject the adscript in c. 120 10 περὶ δὲ τὰς ἡμέρας ταύτας δις ἐπύρχοντο, because even if Thucydides may have used ἐπύρχοντο as far as form goes, he undoubtedly no more used it in the late sense of *discuss* than he used διὰ in the late senses of *to cause* and *along*. In c. 25 2 ἀπέπλευσαν ἐς τὰ οἰκεῖα στρατόπεδα 15 τό τε ἐν τῇ μεσσηνῇ καὶ ἐν τῷ ῥηγίῳ the absence of the article after καὶ is decisive for considering the explanation of στρατόπεδα a late addition to the text; and in 122 6 ψήφισμα ἐποίησαντο Κλέωνος γνώμῃ πεισθέντες classical usage exclaims against the participle.
- 20 I cannot suppose either that any scholar who had once read the sentence c. 3 3 οἱ δὲ πολλὰς ἔφασαν εἶναι ἄκρας ἐρήμους ἣν βούληται καταλαμβάνων τὴν πόλιν δαπανᾶν, could ever forget the construction of δαπανᾶν. It must remain on his mind to oppress it 25 like a nightmare every time that the memory recalls it. To see such things in Alexandrines or Byzantines does not startle, but it is different in Thucydides. It is no defence of the expression that Suidas explains it (865 C). That need mean nothing more than that the ad- 30 script τὴν πόλιν got into the text a little sooner than some others.

A few lines farther down at the beginning of the following chapter we have an admirable illustration of the way in which adscripts combined with glosses may

modify the whole structure of a sentence, producing obscurity and irregularity where all was at first clear and normal. The process of corruption in this case will be found traced in the notes to the passage. But let me speak here of two other examples of precisely 5 the same combination of sources of error. They come close together, one at the end of the tenth chapter and the other in the eleventh.

I daresay all will be ready to admit that for an Athenian officer in encouraging his men to meet a landing 10 of the enemy, it was a very natural piece of advice to bid them remember the lessons of their naval training—*ὅτι εἴ τις ὑπομένοι καὶ μὴ φόβῳ κατάπλου ὑποχωροίη, οὐκ ἂν ποτε βιάζοιτο*. And such I believe was the sentence as Thucydides wrote it. But see how adscript 15 and gloss have changed it—*ὅτι εἴ τις ὑπομένοι καὶ μὴ φόβῳ ῥοθίου καὶ νεῶν δεινότητος κατάπλου ὑποχωροίη κ.τ.λ.* A perverse commentator took φόβῳ as governed by ὑποχωροίη and gave it the poetical sense of *terrors*, glossing it then by *δεινότητι*, while either he or some 20 one else brought out the connotations of *κατάπλου* by adding ῥοθίου and νεῶν. When the time came for gloss and adscripts to enter the text, the case of *δεινότητι* had to be altered, so giving us a most amazing sentence for any Attic mouth to speak. 25

The second passage has lost its original form through precisely the same tendency of commentators to make explicit all that is implied in any word. Brasidas sees his captains and steersmen hesitating and cautious and cries out to them never to think twice of saving timber 30 in circumstances like theirs—*ὁρῶν τοὺς τριηράρχους καὶ κυβερνήτας εἰ πη καὶ δοκοίη δυνατόν εἶναι σχεῖν ἀποκνοῦντας καὶ φυλασσομένους, ἐβόα ὡς οὐκ εἰκὸς εἶη ξύλων φειδομένους, κ.τ.λ.* But the manuscripts after

φυλασσομένους put τῶν νεῶν μὴ ξυντρίψωσιν, words which nobody has yet explained in accord with Attic idiom—nor ever will explain as Attic. For they are a haphazard collocation of a gloss upon ξύλων and an  
 5 adscript to φυλασσομένους.

The key to such emendations as these I found in the "scholia" of Aristophanes. But even the late and insignificant "scholia" on Thucydides might in themselves furnish the means to free the text from  
 10 a very large class of interpolations. If we run our eye through the Thucydidean "scholia" we shall find a very common way of introducing an explanation or illustration of the text is by a relative pronoun, adverb, or conjunction—either simple, or far more commonly  
 15 compounded with περ. Thus in c. 31 δ ἦν ἐκ τε θαλάσσης κ.τ.λ. is explained ὅπερ, φησί, μέρος τὸ ἔσχατον καὶ τὸ πρότερον κ.τ.λ.: in c. 86 the sentence beginning ἀπάτη γὰρ εὐπρεπεῖ is paraphrased τοῖς γὰρ ἐν δυνάμει, φησὶν, οὖσιν ὥσπερ ἐσμέν ἡμεῖς αἰσχυρόν ἐστι  
 20 κ.τ.λ.: in c. 92 to the words τοῦ πλέονος ὀρεγόμενος we have the adscript ὥσπερ οἱ Ἀθηναῖοι: and in c. 126 to οἷς δὲ βεβαίως τι πρόσεστιν ἀγαθόν the adscript ὥσπερ ἡμῖν. Notes like the following are numerous:—  
 c. 9 τὰς τριήρεις: ὅς εἶχε λοιπὰς:<sup>1</sup> c. 65 κακείνοισι κοινά:  
 25 ἵνα ἐάν τις βουλευθῇ ἀπὸ Σικελίας πλεῦσαι κατ' αὐτῶν κ.τ.λ.: c. 100 ἐπεσιδήρωτο: ὥστε ὑπὸ τοῦ πυρὸς μὴ βλάπτεσθαι τὴν κεφαλάν: c. 127 τὸ ἀπορον τῆς ὁδοῦ: καθ' ἣν οὐκ ἦν πόρος ἐξελθεῖν: c. 133 ἕνατον ἐκ μέσου: ὥστε τὰ πάντα πεντήκοντα ἔξ ἡμῶν ἔτη διήνυσεν ἡ  
 30 Χρυσὶς ἰέρεια.<sup>2</sup>

<sup>1</sup> I ought not to have hesitated to remove from the text the words αἵ περ ἦσαν αὐτῶ ἀπὸ τῶν καταλειφθεῖσων. As an adscript they are not

so good as that in the "scholia" here.  
<sup>2</sup> "Haec summa annorum conficitur e loco Thuc. ii. 2. cum hoc collato."—Duker.

Now it is the case that a great many of the passages in the text which present difficulty of construction in one way or another contain clauses of exactly this order—things quite in keeping with a body of annotations consisting largely of schoolboy “construes,” “orders,” and 5 comments, but altogether out of place in an author like Thucydides. And it is also the case that a great many of such passages may be at once rendered clear and straightforward by the omission of these clauses. In c. 76 2 τῷ γὰρ Ἴπποκράτει καὶ ἐκείνῳ τὰ Βοιωτία 10 πράγματα ἀπὸ τινῶν ἀνδρῶν ἐπράσσετο βουλομένων μεταστήσαι τὸν κόσμον καὶ εἰς δημοκρατίαν ὥσπερ οἱ ἀθηναῖοι τρέφαι, it would not be easy to find a construction for ὥσπερ οἱ Ἀθηναῖοι. It is indeed as certainly an adscript as any of those quoted above from the 15 “scholia.” This instance and a few others of the simpler sort have been already pointed out by critics, and some of them even recognised by editors. For example, ὥσπερ περὶ τοῦ πολεμεῖν has been given up in c. 62 2, and Cobet has made it clear that in c. 33 1 the words ὅπερ 20 ἦν πλείστον τῶν ἐν τῇ νήσῳ are a note derived from c. 31 οἱ πλείστοι αὐτῶν καὶ Ἐπιτάδας ὁ ἄρχων. But for the most part adscripts of this class have been hitherto undetected, and critics have busied themselves so far as they have done anything with attempting to 25 recast them into a shape in which they interfere least with the context. Thus in c. 14 2 ἀ ὁρῶντες οἱ Λακεδαιμόνιοι καὶ περιαλγούντες τῷ πάθει ὅτι περ αὐτῶν οἱ ἄνδρες ἀπελαμβάνοντο ἐν τῇ νήσῳ παρεβόηθουν more devices than one have been suggested for mending the 30 sentence. The only cure is to leave the ὅτι περ clause out as an adscript. If we read the chapter without it, we shall acknowledge that we have gained more than is implied in the disappearance of a troublesome construc-

- tion. By the same method we shall bring light out of darkness in c. 53 3 *καὶ λησται ἅμα τὴν Λακωνικὴν ἡσσον ἐλύπουν ἐκ θαλάσσης ἢ περ μόνον οἷόν τ' ἦν κακογρεῖσθαι· πᾶσα γὰρ ἀνέχει κ.τ.λ.* The whole passage  
5 must be read before the completeness of the remedy can be understood. An adscript introduced by *ὅτι* may be detected by the syntactical confusion it causes in c. 123 1 *καὶ αὐτοὺς ἐδέξατο ὁ Βρασίδης οὐ νομίζων ἀδικεῖν ὅτι ἐν τῇ ἐκχειρίᾳ φανερώς προσεχώρησαν· ἔστι γὰρ ἃ καὶ*  
10 *αὐτὸς ἐνεκάλει.* The adscript in this case may be early in date—it contains no faulty Greek—but it completely breaks the natural current of the sentence. At the close of c. 29, a tense appropriate in an adscript, impossible in the text, betrays the corruption—*λανθάνειν*  
15 *τε ἂν τὸ ἐαυτῶν στρατόπεδον πολὺ ὃν διαφθειρόμενον οὐκ οὔσης τῆς προόψεως ἢ χρῆν ἀλλάλοισ ἐπιβοηθεῖν.* Or, again, as it did with glosses, orthography alone may be enough to unmask an adscript—as c. 89 1 *γενομένης διαμαρτίας τῶν ἡμερῶν εἰς ἄς ἐδει ἀμφοτέροισ στρα-*  
20 *τέγειν.*

- There is a large class of adscrip̄ts, for the most part perhaps early in date, by which commentators remind the reader that it is not the first time that such and such a thing has been referred to. These sometimes  
25 contain questionable Greek and sometimes not, but otherwise they are for the most part very harmless. Examples are c. 2 2 *Ἀθηναῖοι δὲ τὰς τε τεσσαράκοντα ναῦς ἐς Σικελίαν ἀπέστειλαν ὥσπερ παρεσκεύαζοντο·* cp. III. c. 115: c. 129 2 *ἐπὶ δὲ τὴν Μένδην καὶ τὴν Σκιώνην, οἱ*  
30 *Ἀθηναῖοι ὥσπερ παρεσκεύαζοντο ναυσὶ κ.τ.λ.* cp. c. 123: c. 48 6 *οἱ δὲ Ἀθηναῖοι ἐς τὴν Σικελίαν, ἵνα περ τὸ πρῶτον ὤρμηντο, ἀποπλεύσαντες:* c. 75 1 *τῆς Ἀντάνδρου ὑπὸ τῶν Μυτιληναίων ὥσπερ διεννοοῦντο μελλούσης κ.τ.λ.* cp. c. 52 2. It is surely not worth a critic's while to alter

as some have done *ἵναπερ* to *ἐνθαπερ* or *οἷπερ*. It is easier to omit the clause.

In editing Babrius it was borne home to me that not a little of the corruption to be found in the Fables might be most readily accounted for on the supposition that they had at one time served as a school-book. Well, even in Thucydides, as we have already hinted, the character of many of the interpolated adscripts is such that they can scarcely have had a different origin, unless we are prepared to place their incorporation in the text at a very late date indeed. Their puerile simplicity is in keeping alike with mature Byzantine knowledge, and with a boy's reluctance to see anything that is not explained to him. Sometimes an easy apposition suffices as with the common class of geographical adscripts like τὸ ὄρος, τὸν ποταμόν, etc. In c. 130 6 all manuscripts read ἐσπεσόντες ἐς τὴν μένδην πόλιν, though one would think there was as little risk of misunderstanding the name of the town as in the preceding chapter where the manuscripts indeed give only ἐς τὴν πόλιν ἀπήλθον but the "scholia" annotate: τὴν Μένδην. In other cases the adscript is hardly less simple in form, as in c. 17 4 τοῦ πλέονος ἐλπίδι ὀρέγονται: c. 34 1 βραδυτέρους ἤδη ὄντας τῷ ἀμύνεσθαι: c. 3 3 τῷ δὲ διάφορόν τι ἐδόκει εἶναι τοῦτο τὸ χωρίον ἐτέροῦ μάλλον: c. 128 5 ἐς τὸ λοιπὸν Πελοποννησίῳ τῇ μὲν γνώμῃ δι' ἀθηναίους οὐ ξύνηθες μῖσος εἶχε. Or, again, the epexegetis is contained in a clause with ὥς, ὅπως, or ὥστε—as c. 36 2 ἐκ τοῦ ἀφανοῦς ὀρήσας ὥστε μὴ ἰδεῖν ἐκείνοιο: c. 4 2 τὸν πηλὸν ἀγγελίων ἀπορία ἐπὶ τοῦ νότου ἔφερον ἐγκεκυφότες τε ὥς μάλιστα μέλλοι ἐπιμένειν καὶ τὸ χεῖρε ἐς τοῦπίσω ξυμπλέκοντες ὅπως μὴ ἀποπίπτοι: c. 68 5 αὐτοὶ δὲ διάδηλοι ἐμελλον ἔσσεσθαι· λίπα γὰρ ἀλείφεσθαι ὅπως μὴ ἀδικῶνται. An adscript of this type has produced one of the most

- notorious difficulties in Thucydides: c. 67 3 καὶ πρὶν  
 ἡμέραν εἶναι πάλιν αὐτὸ τῇ ἀμάξῃ κομίσαντες ἐς τὸ  
 τεῖχος κατὰ τὰς πύλας ἐσῆγον ὅπως τοῖς ἐκ τῆς μινώας  
 ἀθηναίοις ἀφανὲς δὲ εἴη ἡ φυλακή, μὴ ὄντος ἐν τῷ λιμένι  
 5 πλοίου μηδένο. In this instance, the ὅπως clause was  
 introduced by ἡ φυλακή in the sense of *the precaution*,  
 and this word being misunderstood by whoever imported  
 the adscript into the text led to the change of ἀφανὲς  
 (agreeing with a preceding ἀκάτιον) to ἀφανὲς agreeing  
 10 with ἡ φυλακή, itself misplaced.

- A participial clause such as is the latter part of the  
 adscript last mentioned is another favourite form for  
 explanatory comments: c. 21 2 οἱ δὲ τὰς μὲν σπονδὰς,  
 ἔχοντες τοὺς ἀνδρας ἐν τῇ νήσῳ, ἤδη σφίσι ἐνόμιζον  
 15 ἐτοίμους εἶναι: c. 80 2 τῶν Εἰλωτῶν . . . μὴ τι πρὸς  
 τὰ παρόντα τῆς πόλεως ἐχομένης νεωτερίσωσιν. Indeed,  
 one of these adscripts has done as much as anything  
 towards confirming the hypothesis that Thucydides is an  
 ungrammatical writer. Dobree reduced it to grammar but  
 20 failed to explain how the bad grammar came to be there.  
 I would ask my readers to turn to the passage itself as  
 printed in this edition (c. 40), and see for themselves  
 whether my account of the corruption is convincing or no.

- But besides making explicit by adscripts what was  
 25 implied to every Athenian in the actual words of Thu-  
 cydides, certain commentators appear at one time to  
 have explained by adscripts any expressions which in-  
 volved customs or usages that had passed away in their  
 own day. This was meritorious and useful, but it is to  
 30 be regretted that these adscripts, like any other, tended  
 to pass into the text. There is an example of this at  
 the beginning of c. 50. Ἀριστείδης ὁ Ἀρχίππου ὁ τῶν  
 ἀργυρολόγων νεῶν ἀθηναίων στρατηγός, αἱ ἐξεπέμφθησαν  
 πρὸς τοὺς ξυμμαχοὺς, Ἀρταφέρνη κ.τ.λ. An Athenian

historian would never have thought there was any call for him so to explain ἀργυρολόγων νεῶν.

In this passage another adscript, it will be observed, is marked. This we shall best recognise as such if we compare c. 75 1 where all the manuscripts give οἱ τῶν ἀργυρολόγων ἀθηναίων στρατηγοί. Herwerden very properly supplied νεῶν, reading οἱ τῶν ἀργυρολόγων νεῶν Ἀθηναίων στρατηγοί, a very eccentric order. It is surprising that he did not see that the νεῶν could hardly have been lost, unless it originally followed the Ἀθηναίων: 10 ΑΘΗΝΑΙΩΝΝΕΩΝ. Thus our adscript got in one passage before and in another after νεῶν, and in both places is a stumbling-block.

Now, as may well be imagined, such adscripts as this are peculiarly common. The existing body of 15 "scholia," if any proof is needed, are sufficient to demonstrate the tendency towards this kind of annotation. The text of Thucydides is dotted over with Λακεδαιμόνιοι and Ἀθηναῖοι in every case and every construction, none of which he ever wrote. Sometimes their origin is discernible by anybody and sometimes not. But there can be no doubt about such an instance as τῶν ἀργυρολόγων νεῶν Ἀθηναίων, or about Βρασίδας δὲ ὁ τελλίδος λακεδαιμόνιος in c. 70 1, or Δημοσθένης ἀθηναίων στρατηγός in c. 76 1. It is not credible that Thucydides should mention 25 so important personages for the first half of the book without any designation, and then begin to tell us that the one was an Athenian and the other a Lacedaemonian. In Demosthenes's case it is no defence to say that the title is official, for all through the operations of the 30 same summer, in which Demosthenes has been taking a part, Thucydides has never once given him in this formal way an official title.

Occasionally these adscripts do not fit in properly



- with the text, as c. 24 1 *ἐν τούτῳ δὲ οἱ ἐν τῇ Σικελίᾳ*  
*συρακόσιοι καὶ οἱ ζήμματα*: or c. 25 9 *παρακελεύόμενοι ἐν*  
*ἑαυτοῖς ὥς οἱ Λεοντῖνοι σφίσι καὶ οἱ ἄλλοι Ἕλληνες*  
*ζήμματα ἐς τιμωρίαν ἔρχονται*, where "Ἕλληνες is added  
 5 because the Sicels have been mentioned just before. But  
 I cannot well conceive of their doing worse mischief than  
 they have done in c. 119 1 *ταῦτα ξυνέθεντο Λακεδαι-*  
*μόνιοι καὶ ὤμοσαν καὶ οἱ ζήμματα ἀθηναίοις καὶ τοῖς ζήμ-*  
*μάχοις μηνὸς ἐν Λακεδαίμονι Γεραστίου δωδεκάτῃ· ζυγε-*  
 10 *τίθεντο καὶ ἐσπένδοντο Λακεδαιμονίων μὲν οἷδε κ.τ.λ.*  
 The commentators' talk about this passage is endless.  
 Yet, once the adscripts are removed from it—and were  
 there ever any more palpable?—there is nothing to  
 comment about. *To this they agreed and swore, the*  
 15 *twelfth day of the Lacedaemonian month Gerastius. Those*  
*who ratified the truce were as follows: of the Lacedae-*  
*monians, etc., of the Athenians, etc.* The armistice here  
 ratified had been prepared at Sparta and sent to Athens  
 for acceptance. The Athenians, whose decree is given  
 20 in full, had first determined in its favour; secondly,  
 decided that *ἄρχειν τήνδε τὴν ἡμέραν τετράδα ἐπὶ δέκα*  
*τοῦ Ἑλαφβολιῶνος μηνός*; then lastly, ordered *σπείσα-*  
*σθαι ἀγτίκα μάλα τὰς πρεσβείας ἐν τῷ δήμῳ τὰς παρούσας*  
 —the ambassadors from the various Peloponnesian States  
 25 then present at Athens were to ratify the treaty there and  
 then. *ταῦτα δὲ ξυνέθεντο καὶ ὤμοσαν κ.τ.λ.* All the  
 members of *αἱ πρεσβείαι αἱ παροῦσαι* agreed to the terms  
 and swore to observe them for a year (Thucydides here  
 gives the date in Lacedaemonian reckoning; in Athenian  
 30 it has already been given in the psephisma)—lastly repre-  
 sentatives from among them and the Athenians (all of  
 whose names are given) ratified their covenant and oaths  
 by solemn religious rites (*ἐσπένδοντο*).

The misplacing of adscripts in the process of in-

corporating them with the text, if not always so marked as in this instance, is still very common.

In c. 27 1 Dobree long since pointed out that *περὶ τὴν πελοπόννησον* which makes nonsense in its present place was really an adscript to *περιπέμπειν* two lines farther 5 down. It is surprising that a critic of his sagacity who had gone so far should not have gone farther, and carried the same remedy to other passages. It will be long before all the corruptions due to this cause are noted in Thucydides. A few of the more manifest I shall 10 enumerate here. In c. 66 2 *οἱ δὲ φίλοι τῶν ἔξω τὸν θρόον αἰσθόμενοι φανερώς μάλλον ἢ πρότερον καὶ αὐτοὶ ἡξίου κ.τ.λ.* the adscript really belongs to the following sentence, *γνόντες οὐ δυνατόν τὸν δῆμον ἐσόμενον κ.τ.λ.*: in c. 50 2 *ἐν αἷς πολλῶν ἄλλων γεγραμμένων κεφάλαιον ἦν πρὸς 15 λακεδαιμονίους κ.τ.λ.* the adscript should have followed *γεγραμμένων*: in c. 37 1 *εἴ πως τοῦ κηρύγματος ἀκούσαντες ἐπικλασθεῖεν τῇ γνώμῃ τὰ ὅπλα παραδοῦναι* it belongs to *κηρύγματος*, and in c. 131 2 *βιασάμενοι παρὰ θάλασσαν τὴν φυλακὴν, νυκτὸς ἀφικνοῦνται*, it ought to have come 20 between *νυκτός* and *ἀφικνοῦνται*. In c. 109 2 such a misplacement divorces a verb from its object: *ὁ Ἄθως αὐτῆς ὄρος ὑψηλὸν τελευτᾷ ἐς τὸ Αἰγαῖον πέλαγος*, and in c. 122 5 a verb from its adverb: *εἰ καὶ οἱ ἐν ταῖς νήσοις ἤδη ὄντες ἀξιοῦσι κ.τ.λ.* But the worst mischief 25 of all may be caused by one and the same adscript getting into the text twice over, as happens in c. 54, where *ἐπὶ θαλάσῃ* which is a correct adscript to *τὴν πόλιν Σκάνδειαν καλουμένην* is also worked in with *τὴν πόλιν τῶν Κυθηρίων*. 30

Twice already we have derived from the collection of Thucydidean "scholia" valuable suggestions as to the directions in which we ought to look for interpolations in the text of Thucydides. If we examine them once more,

we shall find that we have not yet exhausted their usefulness. Consider the following two classes of comments, both relating to pronouns. In the one class a pronoun used by Thucydides is explained by the name  
 5 which the "scholiast" believes it to stand for. He is constantly wrong, but that does not matter for our purpose. The following paragraphs found at random and printed without omission just as they come in Poppo's edition (Pt. II. Vol. III. pp. 152, 153) will show how  
 10 large a place this kind of note fills in the "scholia."  
 ἐξήραγον· οἱ ἐκ τῆς Πελοποννήσου δηλονότι. πολέμιος  
 μὲν οὐκ ὦν· τοῖς Ἀθηναίοις δηλονότι. αὐτοῖς· ἔγουν  
 τῷ Περδίκκᾳ καὶ τοῖς ἐπὶ Θράκης ἀφιστῶσι τῶν  
 Ἀθηναίων. τῇ ἐκείνων γῇ· ἔγουν τῇ Λακωνικῇ. ἐτοίμων  
 15 ὄντων· τῶν Χαλκιδέων καὶ τοῦ Περδίκκου. βουλομένους  
 ἦν· ἔγουν τοῖς Λακεδαιμονίοις.

In the second class, pronouns are supplied where by Attic idiom they are not needed; as in comments like  
 καταθέσθαι· *ἐαυτοῖς* δηλονότι, and τοῖς πρὶν λόγοις· *τοῖς*  
 20 *ἐαυτῶν*. But this kind of explanation is not frequent, because by the time our "scholia" were compiled, the Hellenistic love of pronouns had already corrupted our text. Indeed we may feel certain that a considerable  
 25 proportion of the actual "scholia" on pronouns are explanations of such as were introduced in Hellenistic times.

Now of the two classes of interpolations suggested by this means, the former is far the more easily detected. There are one or two admirable instances in the Fourth  
 30 Book. In c. 38 3 καὶ ἐκείνων μὲν οὐδένα ἀφιέντων, αὐτῶν δὲ τῶν ἀθηναίων καλούντων ἐκ τῆς ἡπείρου κήρυκα, the annotator did not see that ἐκείνων referred to the Athenians and that αὐτῶν did not mean *they* but *themselves*. When τῶν Ἀθηναίων, his adscript to αὐτῶν in this

mistaken sense, was imported into the text, the whole sentence was corrupted. A simpler instance is furnished by c. 114 4 οὐ δ' ἂν σφῶν πειρασμένους αὐτοὺς τῶν λακεδαιμονίων δοκεῖν ἡσσαν κ.τ.λ. where τῶν λακεδαιμονίων is a most palpable adscript to σφῶν.

5

The last quotation may perhaps in αὐτούς provide an example of the interpolation of a pronoun, but it is not always that adscripits of this nature can be detected. The turn and rhythm of the sentence will sometimes betray them, as in c. 113 2 οἱ μὲν τινες ὀλῆγοι διαφθείρονται 10 ἐν χερσὶν αὐτῶν where an adscript to τινὲς ὀλῆγοι has got so misplaced that it recalls the least polished types of Hellenistic Greek. Sometimes a false idiom will put us on their track, as c. 95 3 χωρήσατε οὖν ἀξίως ἐς αὐτοὺς τῆς τε πόλεως κ.τ.λ. where the use of ἐς is un-Attic. Or 15 again there may be room for some difference of opinion as to the pronoun to be supplied, and one manuscript may give one form and another another. This has happened in c. 83 1 διαφορᾶς τε αὐτῶ οὐσης where there is the variant αὐτῶν. But of all the means at our disposal for 20 eliminating such blemishes by far the best was noticed long since by Dobree when he said "Nil frequentius αὐτός a librariis transposito." He did not see the bearing of his observation on the point now before us, but that does not alter its value to us. Following this light we shall 25 find an adscript in c. 29 3 πρότερον μὲν γὰρ οὐσης αὐτῆς ὑλώδους κ.τ.λ. because in some manuscripts it comes before, in others after οὐσης, and a few lines farther down in καὶ πρὸς τῶν πολεμίων ἐνόμιζε μᾶλλον τοῦτο εἶναι: c. 54 1 καὶ ἡῦρον αὐτοὺς ἐστρατοπεδευμένους ἅπαντας: c. 61 7 30 τάχιστα δ' ἂν αὐτοῦ ἀπαλλαγὴ γένοιτο: c. 108 1 ἄλλως τε καὶ ὅτι ἡ πόλις αὐτοῖς ἦν ὠφέλιμος κ.τ.λ.

The full bearing of these various considerations I had not seen until the first few chapters had been printed, or

I would have relegated the pronoun to the margin in the following cases: c. 5 1 *καί τι καὶ αἰτοῖς ὁ στρατὸς . . . ἐπέσχε*: c. 6 2 *ὥστε πολλαχόθεν ξυνέβη ἀναχωρήσαι τε θάσσον αἰτοῖς κ.τ.λ.*: c. 10 3 *μὴ ῥαδίᾳς αἰτῶ οὔσης τῆς*  
 5 *ἀναχωρήσεως*: c. 15 2 *ἔδοξεν αἰτοῖς πρὸς τοὺς στρατηγοὺς κ.τ.λ.*

The whole question of the usage of *αὐτόν* and *αὐτούς* and their cases not only in Thucydides but in most other prose authors of the Attic period still requires attentive  
 10 study. Some light may be thrown upon it from Comedy and from those orators in whom rhetorical rhythm takes a refined form, and perhaps a glimmer or two may reach it from inscriptions, but the evidence of manuscripts alone, though solicited by every means in our power, will always  
 15 be inadequate to decide a point of this nature. The Attic use differed, we can see, so entirely from that of the periods in which most of the earlier copyists lived that we cannot be surprised if in this respect as in many others the text inclined by degrees to take its colour  
 20 from Hellenistic.

I am not sure that the mischief here is even confined to adscripts. It seems far from improbable that glosses also have contributed to it. For example, if we reflect upon the uniform precision with which the idiomatic sense of  
 25 *σφᾶς* and its cases is adhered to by Thucydides,<sup>1</sup> it certainly is surprising that in the singular he follows no method in regard to the dative but employs for the indirect reflexive *οἱ* and *ἐαυτῷ* indifferently; while neither *ἐ* nor *οὐ* is found at all, but have their place taken by  
 30 *αὐτοῦ* and *αὐτόν*. Which is more probable that in c. 36 1

<sup>1</sup> In c. 113 3 *κατέφυγον δὲ καὶ τῶν Ὀρωναίων ἐς αὐτοὺς ὅσοι ἦσαν σφίσι ἐπιτήδευοι* where *σφίσι* is used simply for *αὐτοῖς* I suspect that *κατέφυγον*

has taken the place of some verb of which the Athenians were the subject. Certainly *καταφεύγειν ἐς αὐτούς* is a strange construction.

εἰ δὲ βούλονται ἐαγῶ δοῦναι Thucydides really wrote ἐαυτῶ when in other passages such as c. 28 2 he recognised the true idiom, or that either ἐαυτῶ is an adscript or else a gloss that has ousted οἱ? Again, if ἐαυτῶ is Thucydidean in this passage, why write αὐτόν and not αὐτόν or ἐαυτόν 5 in such places as c. 50 2 εἰ οὖν βούλονται σαφὲς λέγειν, πέμψαι μετὰ τοῦ Πέρσου ἄνδρας ὡς αὐτόν, and c. 114 3 ἔλεγον ὅτι οὐ δίκαιον εἶη οὔτε τοὺς πράξαντας πρὸς αὐτόν τὴν λῆψιν τῆς πόλεως χείρους ἡγεῖσθαι? Seeing that it was necessary to come to some decision, I have in 10 the text followed the rule of writing αὐτόν, etc., when the meaning is indirectly reflexive, but this course has been taken with great misgivings.

There now remain for consideration only two more types of interpolation. These I have kept to the last 15 because they differ from those already described in partaking more of the character of what is generally meant by interpolation, namely, additions to the text consciously made. Even of these the one class may have occasionally been mistaken for text just like an 20 ordinary adscript. I refer to cases like c. 16 2 ὅ τι δ' ἂν τούτων παραβαίνωσιν ἑκάτεροι καὶ ὀτιοῦν, or c. 60 1 τὰς τε ἀμαρτίας ἡμῶν τηροῦσιν ὀλίγαις ναυαῖ παρόντες, where the interpolated words, coming from another chapter, may have been jotted on the margin or between the lines 25 by some careful reader who compared passage with passage. But I fear that this is not always true, and that more frequently the words, clause, or sentence were consciously inserted a second time by manuscript editors. When we have to deal with a sentence repeated from 30 one book to another, we may even give a guess as to the date at which the thing was done—namely, at or after the time when the History was divided into books. Indeed, seeing that it is almost certain that our present

arrangement into eight books was not the only one, but that different arrangements into fewer or more books were also known, it may even happen that some of the repetitions which now fall within the same book, were  
5 made originally from one book to another.

Be this as it may, the fact remains that in some way or another it happens not rarely that sentences and clauses are repeated from places in which they are manifestly genuine to contexts with which they are quite out  
10 of harmony. In c. 102 in the description of the site, which was called afterwards Amphipolis, beginning τὸ δὲ χωρίον τοῦτο ἐφ' οὗ νῦν ἡ πόλις ἐστίν, we have first a clear account of the three attempts to colonise it which runs on for some dozen lines to the words καὶ αὖθις . . .  
15 ἐλθόντες οἱ Ἀθηναῖοι Ἀγνωτος τοῦ Νικίου οἰκιστοῦ ἐκπεμφθέντος Ἡδωνας ἐξελάσαντες ἔκτισαν—there we would expect the sentence to stop, but instead come words plainly ill-placed τὸ χωρίον τοῦτο ὅπερ πρότερον Ἑννέα ὁδοὶ ἐκαλοῦντο. They might have been used  
20 earlier in the paragraph but, where they stand now, they completely break the current of the thought. Now, these words are either a misplaced ὅσπερ adscript to the initial clause τὸ χωρίον τοῦτο, or, as I think more likely, are our editor's attachment to this passage derived from  
25 I. 100 3 οἰκιοῦντες τὰς τότε καλουμένας ἑννέα ὁδοὺς. There are other examples in our book, as the statement about Pylus in c. 3 repeated in c. 41, and that about Cleon in c. 21 which is made up with the help of III. c. 36 extr. Another comes with slight verbal changes  
30 all for the worse from II. c. 8 to IV. c. 14. It interrupts the narrative so totally that it is not easy to see how any one had the courage to place it in the text. To characterise it is difficult, but on the whole I am inclined to ascribe it to one of that pestilent class of forgers who

took up the more readily parodied sides of an author's style and diction and used them against him in interpolating his text. The peculiarities of Thucydides are so marked and he tempted so many respectable writers to imitate him that it is no matter for surprise if inter- 5 polators found in him an easy prey.

From his more honest imitators we can learn the points of style and diction in which the excellence of Thucydides was imagined to lie. They pass over all that is simple, everything in which Thucydidean Greek is at 10 one with their own, and turn to such words, expressions, and constructions as were from the first experiments or mere fashions of speech, or else even when used had already begun to be regarded as archaisms. What was natural in Thucydides becomes affectation and mimicry 15 in them.

Now the sentence under discussion shows just this kind of fault. There is nothing affected or discordant in *ἐν τούτῳ τε κεκαλῦσθαι ἑδόκει ἐκάστῳ τὰ πράγματα* 20 *ὃ μή τις αὐτὸς παρέσται* in the Second Book. The words fall naturally into a philosophical analysis of the spirit in which Greece prepared to meet war to the death between its two leading peoples. They present no difficulties of interpretation. On the other hand, in the form in which they appear in the Fourth Book they 25 hardly admit of translation, and such sense as they are meant to bear is ludicrously out of place in the description of a single incident in the war, the significance of which was certainly not seen at the time of fighting, though it was appreciated to some extent when the battle 30 was over.

In this case, the fact of interpolation was first suspected by Badham and most ably maintained by him in *Mnemosyne* (N. S. Vol. II. p. 23). But as yet no



- suspicion, as far as I know, has been cast upon a sentence of the sixty-third chapter which I believe to have had the same origin. In c. 55 in an account of the prostrating effect which the disaster in Sphacteria had upon
- 5 Spartan energy and confidence, it is said that they hardly knew how to meet the tactics with which the enemy followed up their success. For contrary to all their traditions they were engaged in a naval war, *καὶ τούτῳ πρὸς Ἀθηναίους οἷς τὸ μὴ ἐπιχειρούμενον ἀεὶ ἔλλιπες*
- 10 *ἦν τῆς δοκίσεως τι πράξειν*. Now it was from this passage that the interpolator of c. 63 chiefly got his cue when he added to the speech of Hermocrates—*κατ' ἀμφοτέρα ἐκπλαγέντες καὶ τὸ ἔλλιπες τῆς γνώμης ὧν ἕκαστός τις ᾤήθημεν πράξειν ταῖς κωλύμασι ταύταις*
- 15 *ἱκανῶς νομίσαντες εἰρχθῆναι*. Such meaning as these words will bear has already been much more simply and shortly given in what goes before: *καὶ νῦν τοῦ ἀφανοῦς τε τούτου διὰ τὸ ἀτέκμαρτον δέος καὶ διὰ τὸ ἤδη φοβερόν* which resumes the writer's arguments in favour of
- 20 the advice which follows—*τοὺς ἐφεστῶτας πολεμίους ἐκ τῆς χώρας ἀποπέμπωμεν καὶ αὐτοὶ κ.τ.λ.* But, besides being irrelevant, the clause does not admit of translation. Commentators may twist and turn as they please, but can they honestly render *τὸ ἔλλιπες εἴργεται* into English
- 25 or any other tongue? If they say, like Arnold, that *τὸ ἔλλιπες τῆς γνώμης εἴργεται* is a condensed expression for *ἡ γνώμη εἴργεται ὥστε ἔλλιπής γενέσθαι*, or like Jowett, that *τὸ ἔλλιπες* is an *accusativus pendens* which may be regarded also as a remote accusative after
- 30 *εἰρχθῆναι*, they speak in language which is as much beyond my understanding as the expression which they desire to explain. Men do not write for page after page the most regular and transparent of styles, and then in a single sentence prefer idioms so obscure and abnormal

that devices of every sort must be invented to get at their thought.

The rest of the sentence is put together just in the way which we should expect if it is indeed spurious. The acknowledged imitators of Thucydides love, as we 5 have said, all that by their own time had become archaic in his diction. Such things not only stuck to their memories, but also gave to their work precisely the tone which they aimed at. And here we have certainly *ἐλλιπές* and *κωλύμη*, and perhaps *τι πράξειν* and 10 *ψήθημεν*,<sup>1</sup> cheek by jowl in the same clause, all belonging to that comparatively rare element in Thucydides which his imitators affected and lexicographers loved to gloss, and two of them appearing only a few chapters before in a sentence which might well have served as model to this. 15

It now remains to me to explain why in the two passages of this book in which the formula *καὶ αἴτος τῷ πολέμῳ ἐτελεύτα τῷδε δὲ Θουκυδίδης ξυνέγραψεν* occurs, it has been placed in the margin. Within the Fourth Book the work of three years is recorded. At the 20 close of the first winter and of the third the formula is inserted, cs. 51 and 135. The end of the second is noted in a much more natural way, *καὶ τοῦ χειμῶνος διελθόντος ὀγδοὺν ἔτος ἐτελεύτα τῷ πολέμῳ*.

Editors, it is well known, have often been convicted 25 of tampering with their author's text at places where their own arbitrary division into books made some change necessary. In regard to such things there appear to have been few scruples in the Library at Alexandria, and, for that part, very little appreciation 30 for any marks of continuity in composition. Now in Thucydides the formula in question twice occasions a

<sup>1</sup> Like *ἐλλιπές* and *κωλύμη*, the forms of *ψήθη* are glossed in Lexica.

very awkward break. At the meeting place of the Third and Fourth Books where we now read *ταῦτα μὲν κατὰ τὸν χειμῶνα τοῦτον ἐγένετο καὶ ἕκτον ἔτος τῷ πολέμῳ ἐτελεύτα* τῷδε δὲ ὄν θογκγίδις ζυγέγραψεν. || τοῦ  
 5 δ' ἐπιγυγνομένου θέρους περὶ σίτου ἐκβολὴν κ.τ.λ.—surely the text originally ran *ταῦτα μὲν κατὰ τὸν χειμῶνα τοῦτον ἐγένετο τοῦ δ' ἐπιγυγνομένου θέρους*. And again in II. c. 70 *ταῦτα μὲν ἐν τῷ χειμῶνι ἐγένετο καὶ τὸ δεῦτερον ἔτος ἐτελεύτα* τῷ πολέμῳ τῷδε δὲ ὄν θογκγ-  
 10 δίδις ζυγέγραψεν. τοῦ δ' ἐπιγυγνομένου θέρους κ.τ.λ., it is pretty evident that at one time there was no break in continuity.

But even when the narrative is not interrupted in this violent way, the formula may still offend in point  
 15 of style, as in both the passages of our book, and in II. c. 103: III. c. 25: III. c. 88: V. c. 51: VI. c. 7: VI. c. 93: VII. c. 18: VIII. c. 6 and VIII. c. 60. In all these places the repetition of *ἐτελεύτα* in the same sense is worse than awkward; whatever variation the formula  
 20 receives, this blot is always left. Nor will it do, as Herwerden thinks, to omit it in the actual formula and have the preceding *ἐτελεύτα* to serve both clauses. In the Fifth Book there are two places in which the form of expression is not so clumsy—c. 39 *ἐποήσαντο τὴν*  
 25 *ξυμμαχίαν τοῦ χειμῶνος τελευτῶντος ἤδη καὶ πρὸς ἔαρ καὶ τὸ Πάνακτον εὐθὺς καθηρεῖτο*. καὶ ἐνδέκατον ἔτος τῷ πολέμῳ ἐτελεύτα: and c. 81 *καὶ πρὸς ἔαρ ἤδη ταῦτα ἦν τοῦ χειμῶνος λήγοντος, καὶ τέταρτον καὶ δέκατον ἔτος τῷ πολέμῳ ἐτελεύτα*. τοῦ δ' ἐπιγυγνομένου θέρους  
 30 κ.τ.λ. But even against these I would let the evidence of III. c. 116 and II. c. 70 bring a condemnatory verdict, none the less because there are other passages in the Fifth Book from which the hoof of the editor seems to peep.

I wish I had leisure to formulate all my suspicions in regard to the *editing* of Thucydides; but it must suffice for the present to indicate this field of study in the hope that some one with fewer distractions or more energy may decide not only for Thucydides but also for 5 other writers where the pen of the author has passed into the hand of the editor.

## CHAPTER III.

### THE MANUSCRIPT TRADITION AND ITS EMENDATION.

IN the last dissertation I discussed one very common kind of corruption in manuscript tradition arising from the contamination of text and comments, and I tried to show that whatever might be the case with other  
5 authors, certainly the text of Thucydides had suffered very severely in this way.

But it would be difficult to name any side of the manuscript tradition which is favourable to our author. There is no codex of Thucydides which stands out above  
10 the rest like the Ravenna for Aristophanes, the Medicean for Sophocles and Aeschylus, Codex Parisinus S for Demosthenes, or Codex Parisinus A for Plato. We have on the contrary a number of manuscripts all bad and none better than another, each exhibiting every kind  
15 of conceivable mistake, and presenting a text in its most debased stage when it is not the word actually written in any case which we have to consider, but rather whether the context acknowledges this or requires some other of several forms all differently spelt in Attic and  
20 all indifferently confused by copyists.

A Thucydides manuscript even of the third century B.C. doubtless spelt many words in a way which

Thucydides himself would not have sanctioned. The words which he spelt *φάρξαι* and *Κόρκυρα* were sure to tend to be altered to *φράξαι* and *Κέρκυρα* by men who knew no other way of spelling them, and as time went on the difference in spelling must have become greater with each century, the Thucydidean *ποεῖν*, *προσμεῖξαι*, *ἡργαζόμεν*, *ἐδύναντο* and the like changing to *ποιεῖν*, *προσμιῖξαι*, *εἰργαζόμεν*, *ἡδύναντο*. Then by another stage *ἐλέλυντο*, *ἐθέλειν*, *ἐσεβεβλήκεσαν*, *κρατήσομαι*, *προσχωροίη*, *ἦσαν* and the like passed into *λέλυντο*, *θέλειν*, *ἐσεβηβλήκεσαν*, *κρατηθήσομαι*, *προσχώροι*, *ἦσαν* or *ἦδεσαν*; <sup>1</sup> and there might too be a slip now and again into faulty syntax such as writing *μή* for *οὐ* <sup>2</sup> or introducing some other habit of the copyist's own age.<sup>3</sup> But things have gone far farther than this in our manuscripts of Thucydides. There is not one of them in which, as far as spelling goes, *χωρήσαι* is not identical with *χωρήσειν*, *βιάσασθαι* with *βιάσεσθαι*, *ἐβελήσαντα* with *ἐβελήσοντα*, *ὀρμίσαι* with *ὀρμήσαι*, *ἔβαλλον* with *ἔβαλον*, *πειθόμενοι* with *πιθόμενοι*, *ἀγαγόντες* with *ἄγοντες*, *στρατοπεδεύομενοι* with *στρατοπεδευόμενοι*, *ἐλείφθην* with *ἐλήφθην*, *βουλόμενοι* with *βουλεύομενοι*, *φεύγοντες* with *φυγόντες*, *διαφθείρειν* with *διαφθερεῖν*, *αἵρεσθαι* with *αἰρείσθαι*, *ἀφείεις* with *ἀφείεις*, *ἐπιών* with *ἐπών*, *βεβοήθηκα* with *βεβόηκα*, *ἐκίνησαν* with *ἐκινήθησαν*, *πορευόμενος* with *πορευσόμενος*, *ὕμεῖς* with *ἡμεῖς*, *ταῦτα* with *ταῦτά*, *μάλιστα* with *μάλιστ' ἂν*, *δέ τι* with *δ' ἔτι*, *ἀσαφῆ* with

<sup>1</sup> See *The New Phrynichus* passim. Stahl's *Quaestiones Grammaticae ad Thucydidem pertinentes* is a very useful book, but many of his results are vitiated by too absolute a dependence upon manuscript evidence in cases in which such evidence is worthless.

<sup>2</sup> This is a kind of corruption which in most cases is very difficult

to remove. There must, from the nature of the case, be many instances still uncorrected in our text. Examples from the Fourth Book, in which some manuscripts have retained the right word and some corrupted it, are c. 52.2 where we have both readings *οὐδέν* and *μηδέν*: c. 72.2 *οὐδεμία* and *μηδεμία*: and c. 98.6 *οὐκ* and *μή*.

<sup>3</sup> See p. lii. l. 7, *αὐτός*, etc.

- ἀν σαφή, and so on in tiresome monotony.<sup>1</sup> They are like a letter, written by a very ignorant person, or like something copied by a little child who does not know the meaning of the words he copies. Only the case is a little worse for the manuscripts, because the abbreviations used by scribes were very numerous, and one abbreviation or tachygraphic symbol often differed very little from another. This was especially so with the sigla of prepositions. Even if written in full *πρό* and *πρός* would have been certain to be confused—and as a matter of fact *προϊόντες*, *προελθών*, *προεσταύρου* are for our copyists excellent ways of spelling *προσιόντες*, *προσελθών*, *προεσταύρωσε* and *vice versa*; but indeed things are not much better with the others. Where one manuscript writes *ἀπλασιν* another will exhibit *ἐπλάσιν* and another again *ὑπλάσιν*: where one writes *περίοικοι*, another will give *πάριοκοι*: where one has *ξυνελθόντες* another has *ἐξελθόντες*. Indeed, as the instances given in a note<sup>2</sup>

<sup>1</sup> Such *equivalence* might in many cases be graphically represented. Thus whether a late manuscript reads *πιδόμενοι* or *πειδόμενοι* we might exhibit its reading as *πιδόμενοι*: whether *βιάσασθαι* or *βιάσασθαι* as *βιάσασθαι*: whether *ἐθελήσαντα* or *ἐθελήσαντα* as *ἐθελήσαντα*: whether *χωρήσαι*, *χωρίσαι* or *χωρήσειν* as *χωρήσειν*: whether *ἐβαλον*, *ἐβαλλον* or *ἐλαβον* as *ἐβαλον*: whether *ἐλθόντες* or *ἐλθόντες* as *ἐλθόντες*: whether *αἰρέσθαι* or *αἰρεσθαι* as *αἰρίσθαι*: whether *ἐκίνησαν* or *ἐκινήθησαν* as *ἐκίνησαν*: whether *πορεύομαι* or *πορεύομαι* as *πορεύομαι*: whether *μάλιστά* or *μάλιστ' ἄν* as *μάλιστά*: whether *ὑμεῖς* or *ἡμεῖς* as *μεῖς*. Such a system would clear the air of a great deal of unfounded reverence of manuscript readings.

<sup>2</sup> The following are not nearly all the instances in the Fourth Book in which the manuscripts vary

in the matter of prepositions: *ἀπό* and *ἐπὶ* confused *ἀπῆγαγον* *ἐπήγαγον*: *ἀποδοῦναι* *ἐπιδοῦναι*: *ἐπίβασιν* *ἀπόβασιν*: *ἀπελθόντες* *ἐπελθόντες*: *ἀπλασι* *ἐπλάσι*: *ἐπιτελέσαι* *ἀποτελέσαι*. *ἀπό* and *ὑπό*, *ἀποχωρήσαι* and *ὑποχωρήσαι*: *ὑπὸ τῆς ὕλης* *ἀπὸ τῆς ὕλης*: *ἐπεξελθόντες* and *ὑπεξελθόντες*: *ὑφ' ὑμῶν* *ἀφ' ὑμῶν*: *ἀπὸ τῶν Σιφῶν* *ὑπὸ τῶν Σιφῶν*: *ἀπ' αὐτῶν* *ὑπ' αὐτῶν*: *ὑπὸ 'Ηδώνων* *ἀπὸ 'Ηδώνων*. *ἀπό* and *παρά*, *παρὰ τοῦ Νίσου* *ἀπὸ τοῦ Νίσου*. *ἐπὶ* and *ὑπό*, *ὑφ' ὧν* *ἐφ' ὧν*. *ἐπὶ* and *ἐκ*, *ἐπὶ τοῦ μετεώρου* *ἐκ τοῦ μετεώρου*: *ἐπιπέμπας* *ἐκπέμπας*. *ἐπὶ* and *ἐν*, *ἐπέκειντο* and *ἐνέκειντο*: *ἐν 'Ηϊόνι* *ἐπὶ 'Ηϊόνι*: *ἐπὶ τῇ νήσῳ* *ἐν τῇ νήσῳ*. *ἐπὶ* and *ἐς*, *ἐπέρχονται* *ἐσέρχονται*: *ἐπένεον* *ἐσένεον*: *ἐπέκειντο* *ἐσέκειντο*: *ἄλλος ἐπάγειν* *ἄλλος ἐσάγειν* (for *ἄλλος ἐγειν*): *ἐπ' ἀνάγκην* *ἐς ἀνάγκην*: *ἐς τὴν θάλασσαν* *ἐπὶ τὴν θάλασσαν*: *ἐς τὸ στρατόπεδον* *ἐπὶ τὸ στρατόπεδον*: *ἐς ἀμφίβολον* *ἐπ' ἀμφί-*

will show, it must in some cases depend entirely upon the judgment of an editor whether in a particular passage he will read the preposition given by one manuscript or that given by another or neither; and again, whether he will not write a compound where the manuscripts give a simple verb. For we have not yet by any means overtaken all the risks which Thucydidean prepositions have had to meet. It happens so often<sup>1</sup> that one manuscript exhibits a compound where another has the simple verb that we naturally conclude that sometimes a simple verb is read by 10 all the manuscripts where a compound was originally found.

Then there were sigla or abbreviations for many other constantly recurring words besides prepositions, and through these also we know that corruption has arisen. 15 The sigla for *καί* and for *ὥς* closely resembled each other, and in manuscripts of every class are liable to be confused. This is why in c. 104 3 some manuscripts

βολον. ἐπὶ and περί, ἐπὶ ταύτην περί ταύτην: περί τὰς πύλας ἐπὶ τὰς πύλας. ἐς and ἐν, ἐσπλέουσι ἐμπλέουσι: ἐσβαλῶσιν ἐμβάλωσιν: ἐσβαλόντων ἐμβάλοντων. ἐς and ἐκ, ἐσδραμόντες ἐκδραμόντες. ἐς and πρὸς, πρὸς αἰμασίαν ἐς αἰμασίαν: πρὸς τὰς Σίφας ἐς τὰς Σίφας. ὑπὸ and ὑπέρ, ὑποχωρήσαντες and ὑπεχωρήσαντες. ἀντί and ἀνά, ἀνέστρεψαν and ἀνέστρεψαν. περί and πρό, περιέναι προέναι. πρὸς and παρά, προσχωρήσειν παραχωρήσειν. παρά and περί, παροίκων περιόικων: παρά ἃ περί ἃ: παρά τοὺς ἄλλους περί τοὺς ἄλλους. παρά and πρό, προδώσειν and παραδώσειν. περί and ἀπό, περιερρύη and ἀπερρύη. περί and κατά, κατά τὴν πυλῖδα περί τὴν πυλῖδα. κατά and διά, κατατιθεμένης διατιθεμένης. κατά and ἀπό, καταδίδοναι and ἀποδίδοναι. ξύν and ἐξ, ξυνελθόντες ἐξελθόντες: ξυνέπεψαν ἐξέπεψαν

<sup>1</sup> The following variations of reading are found in the Fourth Book: νῦξ ἐγένετο νύξ ἐπεγένετο: ἐμβαλόντων προεμβαλόντων: σκοποῦμεν προσκοποῦμεν: διέλθοι διεξέλθοι: πολλοὶ περίπολοι: κομίζην κατακομίζην: οἰκοδομοῦντες δοικοδομοῦντες: ὁ μὴ δέξας ὁ μὴ ὑποδείξας: βουλευματος ἐπιβουλευματος: καταπηγνύντες παρακαταπηγνύντες: τελχισμα προτελχισμα: πεφευγῶσι καταπεφευγῶσι: βάλλειν προσβάλλειν: πλεούση προπλεούση: λαβόντες καταλαβόντες.

Sigla may even be confused with other things, as in c. 5 1 one prepositional manuscript has οὐχὶ μενούντας for οὐχ ὑπομενούντας: in c. 89 1 we have the variant ὑποκράτει for Ἰπποκράτει: and in c. 100 2 ἀνὰ πᾶσαν for ἅπασαν: in c. 115 1 we have a variant πράξασθαι for προσάξασθαι: and in c. 53 3 οὐ κατέπῃσαν for οὐκ ἀντεπῃσαν.



read *καὶ ὥς* and others only *καί*. Now and then we get the frequent confusion of *ὥς* with *ἐς* pushing in to add to our difficulties with *καί* and *ὥς*, as for example in c. 124 3 we have the variant *καὶ αὐτό* for *ἐς αὐτό*, 5 and in c. 130 6 *καὶ τὴν* for *ἐς τὴν*. The symbols for *καί* and *ἥ* were also hardly distinguishable. In this way on *καί*, *ὥς*, *ἐς*, and *ἥ* a good many changes in corruption have been rung. The sagacity of critics has on the whole dealt with them very successfully in Thucydides, 10 as a glance at the emendations printed parallel to the text will show: but there can be no doubt that many still remain to be detected.

Of the confusion of *οὗ* (the abbreviation for *οὕτως*) with *οὐ* or *οὐκ* there is only one example in the Fourth 15 Book, so far as variation of reading shows, namely c. 61 8 where for *οὕτως οὐ πόλεμος* some manuscripts have *οὕτως ὁ πόλεμος*, and one *οὕτως οὐχ ὁ πόλεμος*: but I believe that in c. 28 2 *καὶ οὐκ ἂν οἰόμενος οἱ* a lost *οὕτως* should be replaced before *οὐκ*.

20 It need hardly be said that every kind of known confusion between letters whether uncial or cursive, and every way in which a word even written in full may be corrupted, are illustrated by the manuscripts of Thucydides. It would require a book in itself to take all the 25 instances of corruptions like *μένειν* for *βαίνειν*, *ἡκόντων* for *ἡβώντων*, *λαβών* for *βαλών*, *πλήν* for *πρὶν*, *δέχεσθαι* for *δέξεσθαι* and *vice versa*. They are endless, and if wanted may be found elsewhere.

To turn from errors in isolated words to the corrup- 30 tions which arise from mistakes of one kind or another in copying words in series, we shall find that our foothold is no surer. The division is constantly made in the wrong place, as *ἐφύλασσον τότε* for *ἐφύλασσοντό τε*: *ἂν τι παραλυποῖεν* for *ἀντιπαραλυποῖεν*: *οἳ τε*

Γέεται for οἱ Τεγεᾶται: καταστάς for κατὰ τὰς: ἐν τούτῳ μὲν δὴ for ἐν τούτῳ Μένδῃ, etc. etc. This being so, we cannot expect anything but frequent errors when two syllables or words come together, the one ending and the other beginning with much the same sounds, or 5 *ductus literarum*. Sometimes one manuscript keeps the true reading which another has lost from this cause, as c. 67 4 κατὰ τὰς πύλας as compared with κατὰ πύλας: c. 28 3 ἐπεκέλευοντο τῷ with ἐπεκέλευον τῷ: c. 16 1 ἀνδράσι εἶπον with ἀνδρασῖτον: c. 54 3 ἔπειτα τὰ with 10 ἔπειτα: c. 41 3 τοῦ τοιούτου with τοιούτου: c. 89 2 πάντων τῶν Βοιωτῶν with πάντων Βοιωτῶν: c. 90 4 ἀπετετέλεστο with ἀπετέλεστο: c. 100 4 τούτῳ τῷ τρόπῳ with τούτῳ τρόπῳ: c. 101 3 αὐτῷ τότε with αὐτῷ τε: c. 119 3 ξυνήσαν ἐν αὐτῇ with ξυνήσαν αὐτοί: c. 130 15 7 τοὺς μὲν μενδαίους with τοὺς Μενδαίους: c. 114 1 τοῖς μὲ μετὰ with τοῖς μετὰ: c. 104 3 σ'σ' with σ' (i.e. καὶ ὥς with καὶ): c. 10 1 τῇ τοιαῦδε (for itacism counts) with τοιαῦδε.

By conjectures of unequal certainty based upon this 20 recognised tendency to corruption we get in c. 1 4 αἱ αἰ πληρούμεναι for αἱ πληρούμεναι Cobet: c. 10 1 ξυναράμενοι μοι for ξυναράμενοι B: c. 32 4 οἱ ἀπορώτατοι for οἱ ἀπορώτατοι Cobet: c. 74 2 τῶν πραγμάτων τῶν for τῶν πραγμάτων Herwerden: c. 79 2 ἐπηγάγοντο τὸν 25 στρατὸν for ἐξήγαγον τὸν στρατὸν Dobree: c. 32 3 τὰ μετεωρότατα καταλαμβάνοντες for μετεωρότατα λαβόντες Cobet: c. 83 2 Βρασίδης ἐς λόγους for Βρασίδης λόγους Herwerden: c. 93 2 Ἴπποκράτει ἐτι ὄντι for Ἴπποκράτει ὄντι B: c. 48 3 παντί τε τρόπῳ for παντὶ τρόπῳ 30 Ullrich: c. 106 1 συχνοῖς οἱ οἰκεῖοι for συχνοῖς οἰκεῖοι B: c. 120 3 εἴ τε τεθήσεται for εἰ τεθήσεται Krueger.

The converse of this—dittographia—when letters or syllables are written twice over is also very common.

Examples in which one manuscript helps to correct another are found in c. 3 2 αὐτὸ τότε for αὐτό τε: c. 36 3 ἀλλά πω πολλοῖς for ἀλλὰ πολλοῖς: c. 54 4 ἐπέπλευσαν for ἔπλευσαν: c. 68 1 οἱ Πελοποννήσιοι οἱ φρουροί for οἱ Πελοποννήσιοι φρουροί: c. 69 1 καὶ κατὰ for καὶ τὰ: c. 87 3 κατὰ τὰς δύο for κατὰ δύο: c. 92 1 εἰκοκός for εἰκός: c. 92 7 ΤΩΝΠΩΠΟΤΕ for ΤΩΝΤΟΤΕ. A few emendations are supported by this tendency to error, as in c. 31 2 πολλὸν τοῦσχατον for πολλὸν αὐτοῦ τὸ 10 ἔσχατον i.e. αὐτοῦ τοῦσχατον Cobet: c. 73 4 ὡς οὐδέν for καὶ ὡς οὐδέν (see p. lxvi. l. 16) R: c. 98 6 ξύγγνωμον γίνεσθαι for ξύγγνωμόν τιγίγνεσθαι R.

Errors of omission are generally caused by homoeoteleuton. They vary greatly in extent, sometimes one 15 word, sometimes whole sentences being lost. Simple instances are c. 23 2 where for δυοῖν νεοῖν ἐναντίαν most manuscripts exhibit only δυοῖν ἐναντίαν: and c. 118 6 where ἰοῦσι is read in two manuscripts instead of ἰοῦσι καὶ ἀπιοῦσι. Among others the following longer 20 lacunae occur each in one or more manuscripts:—c. 65 2 from ξυμβήσονται to ἔσονται four words: c. 68 6 from βουλευόντες to φυλάσσαντες eight words: c. 75 1 from ξυναγείραντες to πλεύσαντες six words: c. 77 1 from εἰςφας to εἰςφας fifty words: c. 86 1 from ζυμμάχοις to 25 ζυμμάχοις seven words: c. 89-90 from ἱπποκράτης to ἱπποκράτης twenty-eight words: c. 92 7 from πρεσβυτέρους to νεωτέρους seven words: c. 93 2 from περὶ τὸ δῆλιον to περὶ τὸ δῆλιον twenty-six words: c. 96 1 from ἐπελθόντος to φθάσαντος five words: c. 108 2 from τοῖς 30 τοῖς seven words: c. 114 4 from γενέσθαι to πεφοβῆσθαι four words: c. 118 3 from χρώμενοι to χρώμενοι thirteen words: c. 123 2 from φέειν to φέειν twelve words.

The converse occurs in one manuscript in c. 50 2 where, βούλονται occurring twice, the copyist repeats

after the second βούλονται the clause that follows the first. And the beginning of a like error is made in c. 98 1 where after Βοιωτούς the word ἐπικαλουμένους that properly follows a preceding Βοιωτούς is written but erased.

5

This type of error being so easily demonstrable for a common type has not received sufficient attention in attempts to restore the text of Thucydides. Badham was the first to point out that a lacuna certainly exists in c. 25 4, and he supposed that after μίαν ναῦν a series 10 of words ending in another μίαν ναῦν has been lost. The same scholar also saw that in c. 9 1 the best explanation of the difficulty in ἀσπίσι τε φαύλαις καὶ οἰσύναις ταῖς πολλαῖς is to suppose that a substantive has been lost after καί. In c. 93 3 Cobet is right in 15 regarding τεταγμένοι ὥσπερ ἔμελλον as impossible, and probably right in supplying ξυνιέναι after ἔμελλον. But it surprises me that no one has observed that there must be a lacuna and perhaps a long lacuna in c. 73 4. For to ask any one to believe that a writer so clear, so 20 anxious to avoid all ambiguity as Thucydides is, should begin a sentence with οἱ γὰρ Μεγαρήs and then say nothing about them for a score of lines, and even when he does take them up again should take them up, as it were, only in part—οἱ τῶν φευγόντων φίλοι Μεγαρήs— 25 to ask this, I contend, is to ask too much, when it can be so convincingly proved that lacunae are elsewhere frequent in our author. Loss of words or clauses is also noticeable in c. 27 1 where it will never do to translate οὐκ ἐσόμενον by *will not be likely to be maintained*: c. 30 55 2 where a number has been lost: c. 64 3 and c. 70 2. If another correction proposed by me is accepted, that of ξυμβεβηκότος for εἰκότος in c. 17 5, it involves the supposition that half a word was here lost or illegible.

This form of corruption is at least honest—it is due to unavoidable slips in copying. But there is another form of corruption springing from it which is not honest. Lost words have sometimes, it can be shown, been  
 5 supplied in an ignorant and slipshod fashion. We cannot say how many of these stopgaps are now part of the text, but some of them we can unmask without much difficulty. Now and then the thing is made clear by discrepancies in the manuscripts, as in c. 80 3 where  
 10 we have the variants *σκαϊότητα* and *νεότητα*: and in c. 106 1 where both *ἐλάμβανον* and *ὑπελάμβανον* are found. In other cases the editors or the copyists have taken from some passage near their lacuna a word which they think will serve. Considering how ignorant they were of  
 15 classical use, we can see that they here played a dangerous game; and certainly there are appalling corruptions which have apparently been produced in this way.

At the beginning of the fifty-sixth chapter we have to face two gross errors in the sentence *τοῖς δ' Ἀθηναίοις*  
 20 *τότε τὴν παραθαλάσσιον δηοῦσι τὰ μὲν πολλὰ ἡσύχασαν ὥς καθ' ἑκάστην φρουρὰν γίγνοιτό τις ἀπόβασις*. In the first place *ἡσυχάζειν* governs a dative nowhere else, nor can it be conceived of as ever governing a dative; and in the second place, unvarying Attic use requires  
 25 *ἡσύχαζον*, seeing that the clause following contains an optative of indefinite frequency. If there is such a thing as corruption in classical texts, there is corruption here. Let us see how it came about:—*τοῖς δ' Ἀθηναίοις τότε τὴν παραθαλάσσιον δηοῦσι τὰ μὲν πολλὰ . . . .*  
 30 *ασαν ὥς καθ' ἑκάστην κ.τ.λ.* There was part of a line obliterated, and the scribe tried to fill it in. He looked for help from the page before him and got it from the next chapter, where in describing a predatory landing of Athenians on Peloponnesian soil Thucydides says of the

Lacedaemonian φρουρά: ἀναχωρήσαντες δὲ ἐπὶ τὰ μετέωρα ὡς οὐκ ἐνόμιζον ἀξιόμαχοι εἶναι ἡγήσαντο. What ought to be supplied, if the scribe's method fails, it is not easy to say, but I would suggest that Thucydides may have written (οὐκ ἀνθέστ) *ασαν*, the pluperfect 5 of this verb often serving as the imperfect of a present ἀνθέστηκα.

To the same method of supplying a lacuna we may attribute the difficulty of c. 92 5 εἰώθασι τε οἱ ἰσχυροὶ που θράσει τοῖς πέλας ἐπιόντες τὸν μὲν ἡσυχάζοντα 10 καὶ ἐν τῇ ἑαυτοῦ μόνον ἀμυνόμενον ἀδεέστερον ἐπιστρατεύειν, τὸν δὲ ἔξω ὄρων προαπαντώντα καί, ἦν καιρὸς ᾗ, πολέμου ἄρχοντα ἥσσον ἐτοίμως κατέχειν. The last verb is evidently wrong, but is it worse than the conjecture *κατατρέχειν* or any other correction which could 15 be got by palaeographical play upon *κατέχειν*? It is strange that nobody has seen that it is a stopgap simply taken from the next sentence: *πεῖραν δ' ἔχομεν ἡμεῖς ἐς τούσδε· νικήσαντες γὰρ ἐν Κορωνείᾳ ὅτε τὴν γῆν ἡμῶν στασιαζόντων κατέσχον, πολλὴν ἄδειαν τῇ Βοιωτίᾳ 20 μέχρη τούδε κατεστήσαμεν*. What Athenians might do to Boeotians, the scribe thought Boeotians might do to Athenians.

In c. 122 3 we can also see from the impossibility of the construction assigned it that *κατήνει* is a stopgap of 25 some sort: *Ἀριστάνυμος τοῖς μὲν ἄλλοις κατήνει*: but in this case the suggestion did not come from the context.

The peculiar frequency of another form of corruption in Thucydides is perhaps not surprising. The tendency to give words in one construction the inflexions of 30 neighbouring words in quite another construction is almost encouraged by his style. For the most part all the manuscripts blunder together in this respect, but sometimes one or two retain the true reading. For

instance in c. 20 3 αὐτῶν προκαλεσαμένων χαρισαμένοις τε μᾶλλον ἢ βιασαμένων: the Laurentian codex is the only one which has not let βιασαμένων pass into βιασαμένοις: in c. 26 5 εἴ τι ἄλλο βρῶμα οἷ ἄν κ.τ.λ.: the same thing has happened. All but the Laurentian read οἶον ἄν for οἷ ἄν: In c. 68 4 οἱ πράξαντες καὶ ἄλλο μετ' αὐτῶν πλῆθος δ' ξυνήδει the proximity of πράξαντες has corrupted ἄλλο to ἄλλοι except in one manuscript: while in c. 76 4 ἀλλ' ἐπὶ τὰ σφέτερα αὐτῶν ἕκαστοι κινούμενα a good many copies have actually κινούμενοι: in c. 35 1 διὰ τὸ αἰεὶ ἐν τῷ αὐτῷ ἀναστρέφεσθαι, ξυγκλήσαντες ἐχώρησαν: there is a variant ἀναστρέφοντες: in c. 18 4 οἱ αὐτοὶ εὐξυνετώτερον ἂν προσφέροιντο becomes in one copy εὐξυνετώτεροι ἂν κ.τ.λ.: in c. 69 3 τὸ ῥητοῖ μὲν ἕκαστον ἀργυρίου ἀπολυθῆναι there is a variant ἀργύριον.

A very large number of emendations, some of them absolutely certain, have been suggested by this known tendency to error:—c. 8 8 τὴν τε νῆσον πολεμίαν 20 ἔσεσθαι τὴν τε ἡπειρον ἀπόβασιν οὐκ ἔχουσιν MSS. ἐχούσας B: c. 8 8 ἐκπολιορκήσῃ τὸ χωρίον σίτου τε οὐκ ἐνόντος καὶ δι' ὀλίγης παρασκευῆς κατειλημμένον MSS. κατειλημμένον Dobree: c. 14 1 τὰς μὲν πλείους καὶ μετεώρους ἤδη τῶν νεῶν καὶ ἀντιπρώρους προσπε- 25 σόντες MSS. νεῶν ἀντίπρωροι Badham: c. 14 3 ἐγένετο ὁ θόρυβος μέγας καὶ ἀντηλλαγμένος τοῦ ἐκατέρων τρόπου κ.τ.λ. MSS. μέγας ἀντηλλαγμένου Classen and Cobet: c. 23 2 ἅπασαι περιώρμουν MSS. ἀπάσαις Cobet: c. 55 4 φοῖντο ἀμαρτήσεσθαι διὰ τὸ τὴν γνώμην ἀνεχέγγυον 30 γεγενῆσθαι MSS. ἀνεχέγγυοι Herwerden: c. 72 4 τὸν μὲν γὰρ ἵππαρχον τῶν Βοιωτῶν καὶ ἄλλους τινας προσελάσαντες οἱ Ἀθηναῖοι καὶ ἀποκτείναντες ἐσκύλευσαν MSS. προσελάσαντας οἱ Ἀθηναῖοι ἀποκτείναντες ἐσκύλευσαν Portus and Schütz: c. 80 4 προκρίναντες ἐς

δισχιλλίους οἱ μὲν ἐστεφανώσαντό τε καὶ τὰ ἱερὰ  
 περιῆλθον MSS. προκρινάντων Hude: c. 96 3 ὑποχω-  
 ρησάντων γὰρ αὐτοῖς τῶν παρατεταγμένων καὶ κυκλωθέν-  
 των ἐν ὀλίγῳ ὥπερ διεφθάρησαν τῶν Θεσπιῶν κ.τ.λ.  
 MSS. κυκλωθέντες Krueger: c. 98 2 τρόποις θεραπευόμενα 5  
 οἷς ἂν πρὸς τοῖς εἰωθόσι καὶ δύνωνται MSS. πρὸ τοῦ  
 εἰωθόσι Stahl: c. 110 2 προελθόντες τινὲς αὐτὸν λάθρα  
 ὀλίγοι ἐτήρογν MSS. ὀλίγον Cobet: c. 93 4 εἶχον δὲ  
 δεξιῶν μὲν κέρας Θηβαῖοι . . . μέσοι δὲ Αἰλιάρτιοι  
 κ.τ.λ. μέσον Cobet. One emendation requires separate 10  
 mention for its boldness and certainty. In c. 26 3 not  
 only all the manuscripts but Suidas also (3322 C) exhibit  
 καὶ τῶν νεῶν οὐκ ἔχογνων ὄρμον αἱ μὲν σῖτον ἐν τῇ γῇ  
 ῥρῶντο κατὰ μέρος, αἱ δὲ μετέωροι ῥρμουν. Cobet  
 corrects οἱ μὲν . . . . . οἱ δέ. 15

Somewhat similar to this form of error is that by  
 which participles not co-ordinate are regarded by the  
 copyists as co-ordinate and connected by καί. Indeed this  
 new tendency to corruption has arisen out of the other in  
 the sentences quoted above from c. 14 3 and c. 72 4, and 20  
 may also be illustrated by the sentence quoted from  
 c. 14 1. The manuscripts do not always all slip together.  
 There are cases in which this καί appears only in some  
 copies; as, c. 78 1 προπέμφαντος αὐτοῦ ἄγγελον ἐς  
 Φάρσαλον παρὰ τοὺς ἐπιτηδείους ἀξιούντος or καὶ 25  
 ἀξιούντος: c. 92 1 τὴν γὰρ Βοιωτίαν ἐκ τῆς ὁμόρου  
 ἐλθόντες τεῖχος ἐνοικοδομησάμενοι μέλλουσι φθεῖρειν or  
 καὶ τεῖχος κ.τ.λ.: c. 110 1 οἱ δὲ πράσσοντες αὐτῷ  
 εἰδότες ὅτι ἤξοι προελθόντες τινὲς αὐτῶν λάθρα ὀλίγον  
 ἐτήρουν or καὶ προελθόντες κ.τ.λ.: c. 115 1 τοιαῦτα 30  
 εἰπὼν παραθαρσύνας or καὶ παραθαρσύνας. But as a  
 rule the καί has made good its footing in every manu-  
 script. Critics have ejected it from many passages often  
 to the great improvement of the general sense, as will be



acknowledged by any one who reads carefully cs. 19 1-2 ; 32 1 ; 51 ; and 123 2. But neither in these places, nor indeed even in its simpler forms, like *τακτὸν καὶ μεμαγμένον* in c. 16 1, has this corruption been as yet  
 5 adequately recognised in any editions of Thucydides except Herwerden's.

Of the tendencies to error enumerated above many were undoubtedly active at a very early date. They have their origin in the mind of the copyist and are as  
 10 compatible with uncial writing as with cursive. All we can say of them is that from small beginnings in the remotest stages of our manuscript tradition they have reached startling dimensions in the codices on which we now depend.

15 Indeed the complete degeneracy of all Thucydides manuscripts lessens the number of cases in which we can say for certain that a particular corruption arose from uncial writing. The chances of error in all late cursive copies are so numerous that in themselves they supply  
 20 an adequate explanation of most mistakes. There are left, however, a few corruptions which may confidently be asserted to date from uncial times, that is to say, from any time within the first two-thirds of the tradition. Because Diodorus calls the founder of Amphipolis Apion  
 25 and not Hagnon, it does not follow perhaps that he misread ΑΓΝΩΝ or that his copy of Thucydides gave ΑΠΙΩΝ for ΑΓΝΩΝ, but the mistake, whether made by a copyist of Thucydides, by Diodorus,<sup>1</sup> or by a copyist of Diodorus, was probably early. Besides this we have the  
 30 following uncial errors in the Fourth Book, c. 48 3 ΑΝΑΔΟΥΝΤΕC for ΑΝΑΛΟΥΝΤΕC:<sup>2</sup> c. 16 1 ΕΚΠΕΜΠΕΙΝ for ΕCΠΕΜΠΕΙΝ noted by Dobree : c. 23 1 ΔΙΕΛΥΟΝΤΟ

<sup>1</sup> Diod. xii. 68 Ἀπίωνος ἡγού-  
 μένου.

<sup>2</sup> ἈΝΑΛΟΥΝΤΕC : ἀντὶ τοῦ ἀνα-  
 ρούντες Θουκυδίδης. —Suidas, 295 A.

for ΕΛΕΥΝΤΟ through ΛΕΛΥΝΤΟ ΔΕΛΥΝΤΟ noted by Cobet: c. 24 6 ΕΧΟΝΤΑC for ΧΟΝΤΑC noted by Cobet: c. 11 2 ΘΡΑCΥΜΗΛΙΑC for ΘΡΑCΥΜΗΔΙΑC noted by Cobet: c. 116 2 Λ (τριάκοντα) for Δ (τέσσαρας) noted by Mahaffy: c. 119 2 ΕΡΥΞΙΔΑΙΔΑ for ΕΡΥΞΙΛΑΙΔΑ noted 5 by Valckenaer. ΤΕ and ΓΕ appear also to be often confused. *πίστεις* ΓΕ *διδούς* was restored by Reiske for *πίστεις* ΤΕ *διδούς* in c. 86 2, while a few lines farther down there are the variants *τοῖς* ΓΕ *ἐν ἀξιώματι* and *τοῖς* ΤΕ *ἐν ἀξιώματι* where the former reading is required. 10 So c. 26 9 παντί ΓΕ *τρόπῳ* and παντί ΤΕ *τρόπῳ* etc. Through the same mistake *ἦττον* i.e. ΗΤΟΝ is read by two copies for ΗΓΟΝ in c. 124 1. Confined to one or two manuscripts are the misreadings *διατάξαντες* for *διδάξαντες* through ΔΙΔΑΞΑΝΤΕC ΔΙΑΑΞΑΝΤΕC in c. 15 96 5: *ἀποΔεξάμενος* for *ἀποΛεξάμενος* in c. 9 2: *πείθεται* for *πέσεται* (ΠΕΙΘΕΤΑΙ ΠΕΙCΕΤΑΙ) in c. 68 6: and ΕΥΠΑΙΔΙΑ for ΕΥΠΑΙΙΔΑ in c. 119.

For so fertile a source of error as the similarity of many letters in their uncial form this is no long list. 20 There are actually more mistakes which we have some right to say are due to an earlier cause still, the transliteration of the text from the old Attic alphabet of twenty-one letters to the Ionic of twenty-four. That Thucydides wrote in the old alphabet is in itself not 25 improbable, and is supported by some striking peculiarities in the manuscript tradition which are best explained by the hypothesis of transliteration. I refer especially to the frequency with which forms like *ἀμύνομεν* appear when *ἀμννοῦμεν* is called for, and *vice versa*. Do these 30 not date from a text in which ΑΜΥΝΟΜΕΝ ΑΜΥΝΕCΘΑΙ ΑΜΥΝΟΝΤΑC ΑΜΥΝΟΜΕΝΟC etc. had the two values of *ἀμύνομεν* and *ἀμννοῦμεν*, *ἀμύνεσθαι* and *ἀμννεῖσθαι*, *ἀμύνοντας* and *ἀμννοῦντας*, *ἀμυνόμενος* and *ἀμννούμενος* etc.?

- In some cases the number of alternative values attached to one form is quite startling. Thus the collation of letters HEAKON might in certain circumstances bear any one of nine values *ἐλκον*, *ήλκον*, *είλκον*, *ἐλκων*, *ήλκων*, *είλκων*,  
5 *ἐλκουν*, *ήλκουν*, *είλκουν*. Of these values some are put out of count as representing no Greek word; still, at the same time, it must not be forgotten that some slight error of transcription might again increase the risk of corruption involved in transliteration from so imperfect an alphabet.
- 10 One mistake which I believe to have originated in this way seems to me so instructive as to justify for once violation of the rule by which all illustrations of statements here made in regard to textual questions are drawn from the Fourth Book only.
- 15 In the description of the active siege of Plataea in II. c. 76 it is said that the Peloponnesians kept bringing battering-rams against the walls, but that the defenders managed for the most part to break the force of them by one means or another. One of their devices is  
20 described in the words *βρόχους περιβάλλοντες ἀνέκλων*. The Master of Balliol, whose keen sense of the logic of a passage enables him often to extract the right meaning from corrupt words, and so put verbal critics upon the right track, here translates entirely in accord with the  
25 general sense of the passage, "dropped nooses over the ends of these engines and drew them up." But *ἀνέκλων* cannot bear this sense or indeed any other which will serve; for *κλᾶν* necessarily implies *snapping* and no noose could do this. Now if Thucydides wrote ANEAKON  
30 (*i.e.* *ἀνεῖλκον*), an easy error would produce ANEKLON, and the whole difficulty is seen to vanish.<sup>1</sup>

<sup>1</sup> On the other hand *ἀνακλᾶν* is properly used in VII. 25 of piles as these were fixed, which makes all

the difference, and a windlass was used.

It has often appeared to me that it might be of use to publish a text of Thucydides in the Attic alphabet; and at different times I have transliterated back large portions of the text.<sup>1</sup> But the task of retracing, so to speak, the writing of Thucydides has not yet been rendered possible. Partly owing to our imperfect knowledge of the extent of archaism in the diction of Thucydides, and partly because the usage of the contemporary spoken tongue was not itself absolutely fixed, any attempt to reproduce the history in precisely the form in which its first readers knew it would necessarily end in failure. At best we would get only one or two degrees nearer to the truth. We have as yet no evidence to show the usage of Thucydides in regard to all such matters as elision—on which the rhythm of a sentence so largely depends,—assimilation of final consonants in collision with initial, or even the treatment of epheleustic nu.

Following the only trustworthy evidence in matters of this kind we learn that for the century in which Thucydides wrote the tendency was to omit the epheleustic nu at a pause quite irrespective of the following word; even when there was no pause, the nu was as often omitted as not, its presence seeming to depend very little upon the nature of the sound following.<sup>2</sup> In the same way there was no certain rule for the assimilation of finials to initials, though there did exist certain well-established tendencies. Thus, though one said either ἐκ Θράκης or ἐχ Θράκης, ἐκ Χαλκίδος or

<sup>1</sup> The first and the last chapters of the Fourth Book will be found so transliterated at the end of this dissertation.

<sup>2</sup> In the text I have followed the rules of the grammarians in regard to this letter except that with Her-

werden I have allowed the third singular pluperfect active to fall under these rules. The facts for this part of the dissertation are taken from Meisterhans' "Grammatik der Attischen Inschriften."—2<sup>te</sup> Auflage.

ἐχ Χαλκίδος indifferently, yet one more naturally said  
 ἐγ Δήλου than ἐκ Δήλου, ἐγ λιμένος than ἐκ λιμένος,  
 ἐγ Μεγάρων than ἐκ Μεγάρων. Again, it was almost  
 as common to write τῇμ πόλιν, νῦμ μέν, τῇμ βουλήν as  
 5 τὴν πόλιν, νὺν μέν, τὴν βουλήν, but on the other hand  
 if a guttural followed, the nu rather remained unchanged,  
 τὸν κήρυκα, πλὴν γῆς, τὴν ξυμμαχίαν being far more  
 frequent than τὸγ κήρυκα, πλὴγ γῆς, τήγ ξυμμαχίαν,  
 and the like. Now how could we restore this colour of  
 10 the time to the speech of Thucydides? Even if we were  
 sure of our ground; if we knew for certain that Thucydides  
 preferred the colour of his own time in such things to  
 any archaic or conventional colour, would we undertake  
 to adjust exactly the number of times he wrote ἐκ to  
 15 the number of times he wrote ἐγ, to spell τῇμ πόλιν  
 where he did, and place euphonic nus precisely where he  
 would have placed them?

If such restoration is impossible, yet there is a kind  
 of interest in noting any vestiges of contemporary colour  
 20 that may be still left us. In c. 26 7 ὅσοι δὲ γαλήνῃ  
 κινδυνεύσειαν we have a dative of time that is quite  
 outside the limits within which Attic idiom permits the  
 omission of ἐν. Perhaps Thucydides wrote ὅσοι δ' ἐγ  
 γαλήνῃ—HOCOIDEΛΛAENEI. There is an inexplicable  
 25 ἐν in c. 19 2 κατ' ἀνάγκην ὅρκοις ἐγκαταλαμβάνων.  
 Are we to find its origin in ὅρκοισιγ καταλαμβάνων—  
 HOPKOICIAKATAMBANON—and believe that Thu-  
 cydides still used such longer forms of the dative plural  
 when they had become almost extinct in speech just as he  
 30 used σσ in place of ττ and ξύν in place of σύν?

Now and then in some corruption indications of  
 original crasis have been traced—as by Cobet in c. 31 2  
 where αὐτοῦ τὸ ἔσχατον conceals τοῦσχατον, and by  
 Van Leeuwen in c. 63 2 where a corrupt ἀγαν represents

a first-hand *ἀγών*. Krueger replaced *κἄν* for *καί* in c. 117 1 *κἄν ξυμβῆναι τὰ πλείω*, and perhaps the omission of *ἀνά* in c. 112 2 *καὶ οἰκοδομουμένῳ* arose through *κἀνοικοδομουμένῳ* being misread *καὶ οἰκοδομουμένῳ*.

It is with a grudge that I have spoken so despondently 5 of the chances of our ever restoring a page of Thucydides to its autograph form. Who that has read Chaucer or Bacon in a scholarly text, which restores as far as possible the actual spelling of the one century and the other, would willingly return to a modernised text of either, 10 and would not rather feel that in so doing he would lose much of the charm both of the verse and of the prose? Trivial as they seem, such outward and material things as spelling, crasis, elision, and contraction, yet serve as suggestions of the more spiritual side of a 15 writer's thought, for in so far as they affect the cadence and rhythm of his sentences, they reveal to us the man himself.

FIRST AND ONE HUNDRED AND THIRTY-FIFTH CHAPTERS  
IN THE OLD ATTIC ALPHABET.

I

ΤΟΔΕΡΙΛΙΑΝΟΜΕΝΟΘΕΡΟΣΠΕΡΙΣΙΤΟΕΛΒΟΙΕΝΣΥΡΑΚΟΣΙ  
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ΚΡΟΙ

ΗΔΔΔΓ

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 ΑΙΗΟΧΕΙΜΟΝΕΤΕΛΕΥΤΑ

TEN-  
STRATIAN

ΘΟΥΚΥΔΙΔΟΥ ΤΕΤΑΡΤΗ





ΘΟΥΚΥΔΙΔΟΥ ΤΕΤΑΡΤΗ.

Τοῦ δ' ἐπιγυγνομένου θέρους περὶ σίτου  
ἐκβολὴν Συρακοσίων δέκα νῆες πλεύσα-  
σαι καὶ Λοκρίδες ἴσαι Μεσσήνην τὴν ἐν  
Σικελίᾳ κατέλαβον, αὐτῶν ἐπαγαγομένων,  
καὶ ἀπέστη Μεσσήνη Ἀθηναίων. ἔπρα- 2  
ξαν δὲ τοῦτο μάλιστα οἱ μὲν Συρακόσιοι  
ὀρώντες προσβολὴν ἔχον τὸ χωρίον τῆς  
Σικελίας καὶ φοβούμενοι τοὺς Ἀθηναίους  
μὴ ἐξ αὐτοῦ ὀρμώμενοί ποτε σφίσι μείζονι  
παρασκευῇ ἐπέλθωσιν, οἱ δὲ Λοκροὶ κατὰ  
ἔχθος τὸ Ῥηγίνων, βουλόμενοι ἀμφο- 3  
τέρωθεν αὐτοὺς καταπολεμεῖν. καὶ ἐσε-  
βεβλήκεσαν ἅμα ἐς τὴν Ῥηγίνων οἱ  
Λοκροὶ πανστρατιᾷ, ἵνα μὴ ἐπιβοηθῶσι  
τοῖς Μεσσηνίοις, ἅμα δὲ καὶ ξυνεναγόν-  
των Ῥηγίνων φυγάδων, οἳ ἦσαν παρ'  
αὐτοῖς· τὸ γὰρ Ῥήγιον ἐπὶ πολὺν χρόνον  
ἐστασίαζε καὶ ἀδύνατα ἦν ἐν τῷ παρόντι  
τοὺς Λοκροὺς ἀμύνεσθαι, ἧ καὶ μᾶλλον  
ἐπετίθετο. δρώσαντες δὲ οἱ μὲν Λοκροὶ 4  
τῇ πεζῇ ἀπεχώρησαν, αἱ δὲ νῆες Μεσ-  
σήνην ἐφρούρουν· καὶ ἄλλαι αἱ αἰὲ πλη-

ξυνεπαγόντων mss.  
corr. Cobet.

αἱ πληρούμεναι  
mss. corr. Cobet.

B

ρούμεναι ἔμελλον αὐτόσε ἐγκαθορμισάμε-  
ναι τὸν πόλεμον ἐντεῦθεν ποιήσεσθαι.

2. Ἐπὶ δὲ τοὺς αὐτοὺς χρόνους τοῦ  
ἥρος, πρὶν τὸν σῖτον ἐν ἀκμῇ εἶναι,  
Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἐσέ-  
βαλον ἐς τὴν Ἀττικὴν· ἡγεῖτο δὲ Ἄγρις  
ὁ Ἀρχιδάμου, Λακεδαιμονίων βασιλεύς·  
2 καὶ ἐγκαθεζόμενοι ἐδήουν τὴν γῆν. Ἀθη-  
ναῖοι δὲ τὰς τε τεσσαράκοντα ναῦς ἐς

ΩΣΠΕΡ ΠΑΡΕ-  
ΣΚΕΥΑΖΟΝΤΟ. ΕΡ-  
8, 116.

Σικελίαν ἀπέστειλαν, καὶ στρατηγούς  
τοὺς ὑπολοίπους Εὐρυμέδοντα καὶ Σοφο-  
κλέα· Πυθόδωρος γὰρ ὁ τρίτος αὐτῶν  
3 ἤδη προαφίκτο ἐς Σικελίαν. εἶπον δὲ

ΤΩΝ ΕΝ Τῇ ΠΟ-  
ΛΕΙ.

τούτοις καὶ Κορκυραίων ἅμα παρα-  
πλέοντας, ἐπιμεληθῆναι, οἳ ἐληστεύοντο  
ὑπὸ τῶν ἐν τῷ ὄρει φυγάντων.—καὶ  
Πελοποννησίων αὐτόσε νῆες ἐξήκοντα  
παρεπεπλεύκεσαν τοῖς ἐν τῷ ὄρει τι-  
μωροὶ καὶ λιμοῦ ὄντος μεγάλου ἐν τῇ  
πόλει νομίζοντες κατασχῆσειν ῥαδίως  
4 τὰ πράγματα.— Δημοσθένης δὲ ὄντι  
ιδιώτῃ μετὰ τὴν ἀναχώρησιν τὴν ἐξ  
Ἀκαρνανίας αὐτῷ δεθέντι εἶπον χρῆσθαι  
ταῖς ναυσὶ ταύταις, ἣν βούληται, περὶ ἂν βούληται Hude.  
τὴν Πελοπόννησον.

προεπεπλεύκεσαν  
Classen.

ΤΩΝ ΠΕΛΟΠΟΝ-  
ΝΗΣΙΩΝ.

3. Καὶ ὥς ἐγένοντο πλέοντες κατὰ  
τὴν Λακωνικὴν καὶ ἐπυνθάνοντο ὅτι αἱ  
νῆες ἐν Κορκύρᾳ ἤδη εἰσὶ τῶν Πελοπον-  
νησίων, ὁ μὲν Εὐρυμέδων καὶ Σοφοκλῆς  
ἡπείγοντο ἐς τὴν Κόρκυραν, ὁ δὲ Δημο-  
σθένης ἐς τὴν Πύλον πρῶτον ἐκέλευε σχόν-  
τας αὐτοὺς καὶ πράξαντας ἂν δεῖ τὸν πλοῦν  
ποιεῖσθαι· ἀντιλεγόντων δὲ κατὰ τύχην

v.l. τούτω

v.l. ξυνέπλευσε

v.l. αὐτὸ τότε.

χειμῶν ἐπιγενόμενος κατήνεγκε τὰς ναῦς  
 ἐς τὴν Πύλον. καὶ ὁ Δημοσθένης εὐθὺς 2  
 ἤξιον τειχίζεσθαι τὸ χωρίον—ἐπὶ τοῦτο  
 γὰρ ξυνεκπλεῦσαι—, καὶ ἀπέβαινε πολλὴν  
 εὐπορίαν ξύλων τε καὶ λίθων καὶ φύσει  
 καρτερόν ὄν καὶ ἐρήμον αὐτό τε καὶ ἐπὶ  
 πολὺ τῆς χώρας· ἀπέχει γὰρ σταδίου  
 μάλιστα ἢ Πύλος τῆς Σπάρτης τετρακο-  
 σίους καὶ ἐστὶν ἐν τῇ Μεσσηνίᾳ ποτὲ  
 οὔση γῇ, καλοῦσι δὲ αὐτὴν οἱ Λακεδαι-  
 μόνιοι Κορυφάσιον. οἱ δὲ πολλὰς ἔφασαν 3  
 εἶναι ἄκρας ἐρήμους τῆς Πελοποννήσου,  
 ἣν βούληται καταλαμβάνων ἄ δαπανᾶν.  
 τῷ δὲ διάφορόν τι ἔδοκει εἶναι τοῦτο τὸ  
 χωρίον, ἄ λιμένος τε προσόντος καὶ τοὺς  
 Μεσσηνίους οἰκέλους ὄντας αὐτῷ τὸ ἀρ-  
 χαῖον καὶ ὁμοφώνους τοῖς Λακεδαιμονίοις  
 πλεῖστ' ἂν βλάπτειν ἐξ αὐτοῦ ὁρμωμένους  
 καὶ βεβαίους ἅμα τοῦ χωρίου φύλακας  
 ἔσεσθαι.

τὴν πόλιν.

ἐτέρογ μάλλον.

4. Ὡς δὲ οὐκ ἔπειθεν οὔτε τοὺς στρα-  
 τηγούς οὔτε τοὺς στρατιώτας, ὕστερον  
 καὶ τοῖς ταξιάρχοις κοινώσας, ἄ αὐτοῖς  
 τοῖς στρατιώταις ἄ ὁρμὴ ἐπέπεσε περι-  
 στάσιν ἐκτείνεσθαι τὸ χωρίον. καὶ 2  
 ἐγχειρήσαντες ἠργάζοντο, σιδήρια μὲν  
 λιθουργὰ οὐκ ἔχοντες, λογάδην δὲ φέρον-  
 τες λίθους, καὶ ξυνετίθεσαν ὡς ἕκαστόν  
 τι ξυμβαίνει· καὶ τὸν πηλόν, εἶπου δέοι  
 χρῆσθαι, ἀγγείων ἀπορία ἐπὶ τοῦ νώτου  
 ἔφερον ἐγκεκυφότες τε ἄ καὶ τῷ χεῖρι ἐς  
 τοῦπίσω ξυμπλέκοντες. ἄ παντὶ τε τρόπῳ 3  
 ἠπειγόντο φθῆναι τοὺς Λακεδαιμονίους

κοινώσας ἡσύχαζεν  
 ὑπὸ ἀπλοίας μέχρι  
 αὐτοῖς τοῖς στρα-  
 τιώταις σχολάζου-  
 σιν ὁρμὴ κ.τ.λ.  
 mss. .

v.l. ἐσέπεσε.

ἡσυχάζουσιν ὑπὸ  
 ἀπλοίας.  
 σχολάζουσιν.

ὡς μάλιστα  
 μέλλοι ἐπιμέ-  
 νειν.  
 ὅπως μὴ ἀπο-  
 πίπτοι.

τὰ ἐπιμαχώτατα ἐξεργασάμενοι πρὶν ἐπιβοηθῆσαι· τὸ γὰρ πλεον τοῦ χωρίου αὐτὸ καρτερόν ὑπῆρχε καὶ οὐδὲν ἔδει τείλους.

ἐν ταῖς ἀθή-  
ναις.

5. Οἱ δὲ ἑορτὴν τινα ἔτυχον ἄγοντες, καὶ ἅμα πυνθανόμενοι ἐν ὀλιγορίᾳ ἐποι- ούντο, ὡς ὅταν ἐξέλθωσιν ἢ οὐχ ὑπο- μενούντας σφᾶς ἢ ῥαδίως ληψόμενοι βίᾳ· καὶ τι καὶ αὐτοὺς ὁ στρατὸς ἔτι ἂν ἀπὼν ἐν ταῖς Ἀθήναις ὦν  
2 ἐπέσχε. <sup>mas. corr. B.</sup> τειχίσαντες δὲ οἱ Ἀθηναῖοι τοῦ χωρίου τὰ τρὸς ἡπειρον καὶ ἂ μάλιστα ἔδει ἐν ἡμέραις ἕξ τὸν μὲν Δημοσθένη μετὰ νεῶν πέντε αὐτοῦ φύλακα καταλείπουσι, ταῖς δὲ πλέοσι ναυσὶ τὸν ἐς τὴν Κόρκυραν πλοῦν καὶ Σικελίαν ἡπείγοντο.

καὶ σικελίαν.

οἱ λακεδαιμό-  
νιοι καὶ ἄριστοι  
βασιλεῖς.

6. Οἱ δ' ἐν τῇ Ἀττικῇ ὄντες Πελο- ποννήσιοι ὡς ἐπύθοντο τῆς Πύλου κα- τελημμένης, ἀνεχώρουν κατὰ τάχος ἐπ' οἴκου, νομίζοντες μὲν ἂν οἰκεῖον σφίσι τὸ περὶ τὴν Πύλου· ἅμα δὲ πρῶ ἐσβα- λόντες καὶ τοῦ σίτου ἔτι χλωροῦ ὄντος ἐσπάνιζον τροφῆς τοῖς πολλοῖς, χειμῶν τε ἐπιγενόμενος μείζων παρὰ τὴν καθε- στηκυῖαν ὥραν ἐπέλεσε τὸ στράτευμα.  
2 ὥστε πολλαχόθεν ξυνέβη ἀναχωρῆσαι τε θᾶσσον αὐτοὺς καὶ βραχυτάτην γενέσ- θαι τὴν ἐσβολὴν ταύτην· ἡμέρας γὰρ πεντεκαίδεκα ἔμειναν ἐν τῇ Ἀττικῇ.

7. Κατὰ δὲ τὸν αὐτὸν χρόνον Σιμωνί- δης Ἀθηναίων στρατηγὸς Ἡρόνα τὴν ἐπὶ Θράκης Μενδαίων ἀποικίαν, πολεμίαν δὲ οὖσαν, ξυλλέξας Ἀθηναίους τε ὀλίγους ἐκ

ἐκείνη mss. corr. τῶν φρουρίων καὶ τῶν ἐκεῖ ξυμμάχων  
Cobet. πλήθος προδιδομένην κατέλαβε. καὶ  
παραχρῆμα ἐπιβοηθησάντων Χαλκιδέων  
καὶ Βοττιαίων ἐξεκρούσθη τε καὶ ἀπέβαλε  
πολλοὺς τῶν στρατιωτῶν.

8. Ἀναχωρησάντων δὲ τῶν ἐκ τῆς  
Ἀττικῆς Πελοποννησίων οἱ Σπαρτιᾶται  
αὐτοὶ μὲν καὶ οἱ ἐγγύτατα τῶν περιοίκων  
εὐθὺς ἐβοήθουν ἐπὶ τὴν Πύλον, τῶν δὲ  
ἄλλων Λακεδαιμονίων βραδυτέρα ἐγγί-  
νετο ἡ ἔφοδος, ἄρτι ἀφυγμένων ἀφ' ἐτέρας  
στρατείας. περιήγγελλον δὲ καὶ κατὰ 2  
τὴν Πελοπόννησον βοηθεῖν ὅτι τάχιστα  
ἐπὶ Πύλον καὶ ἐπὶ τὰς ἐν τῇ Κορκύρᾳ  
ναῦς σφῶν τὰς ἐξήκοντα ἔπεμψαν, αἱ  
ὑπερενεχθεῖσαι τὸν Λευκαδίων ἰσθμὸν  
καὶ λαθοῦσαι τὰς ἐν Ζακύνθῳ Ἀττικὰς  
ναῦς ἀφικνοῦνται ἐπὶ Πύλον· παρὴν δὲ  
ἤδη καὶ ὁ πεζὸς στρατός. Δημοσθένης 3  
δὲ προσπλέοντων ἔτι τῶν Πελοποννησίων  
ὑπεκπέμπει φθάσας δύο ναῦς ἀγγεῖλαι  
Εὐρυμέδοντι καὶ τοῖς ἐν ταῖς ναυσὶν ἐν  
Ζακύνθῳ Ἀθηναίοις παρεῖναι ὥς τοῦ  
χωρίου κινδυνεύοντος. καὶ αἱ μὲν νῆες 4  
κατὰ τάχος ἔπλεον κατὰ τὰ ἐπεσταλ-  
μένα, οἱ δὲ Λακεδαιμόνιοι παρεσκευά-  
ζοντο ὥς τῷ τειχίσματι προσβαλοῦντες  
κατὰ τε γῆν καὶ κατὰ θάλασσαν, ἐλπί-  
ζοντες ῥαδίως αἰρήσειν οἰκοδόμημα διὰ  
ταχέων εἰργασμένοι καὶ ἀνθρώπων ὀλίγων  
ἐνόντων. προσδεχόμενοι δὲ καὶ τὴν ἀπὸ 5  
τῆς Ζακύνθου τῶν Ἀττικῶν νεῶν βοήθειαν  
ἐν νῷ εἶχον, ἣν ἄρα μὴ πρότερον ἔλωσι,

ὑπὸ ΔΗΜΟΣΘΕ-  
ΝΟΥΣ.

v.l. ἀπὸ Ζακ.

καὶ τοὺς ἔσπλους τοῦ λιμένος ἐμφάρξαι,  
 ὅπως μὴ ᾗ τοῖς Ἀθηναίοις ἐφορμίσασθαι  
 6 ἐς αὐτόν. ἡ γὰρ νῆσος ἡ Σφακτηρία  
 καλουμένη τὸν τε λιμένα, παρατείνουσα  
 καὶ ἐγγὺς ἐπικειμένη, ἐχυρὸν ποιεῖ καὶ  
 τοὺς ἔσπλους στενοὺς, τῇ μὲν δυοῖν νεοῖν  
 διάπλουν κατὰ τὸ τείχισμα τῶν Ἀθη-  
 ναίων καὶ τὴν Πύλον, τῇ δὲ πρὸς τὴν  
 ἄλλην ἡπειρον ὁκτὼ ἢ ἐννέα· ὑλώδης τε  
 καὶ ἀτριβῆς πᾶσα ὑπ' ἐρηνίας ἦν καὶ  
 μέγεθος περὶ πεντεκαίδεκα σταδίου μά-  
 7 λιστα. τοὺς μὲν οὖν ἔσπλους ταῖς  
 ναυσὶν ἀντιπρώροις βύζην κλήσειν ἐμελ- v.l. ξυγκλήσειν.  
 λον· τὴν δὲ νῆσον <sup>Δ</sup> φοβούμενοι μὴ ἐξ  
 αὐτῆς τὸν πόλεμον σφίσι ποιῶνται,  
 ὀπλίτας διεβίβασαν ἐς αὐτὴν καὶ παρὰ  
 8 τὴν ἡπειρον ἄλλους ἔταξαν· οὕτω γὰρ  
 τοῖς Ἀθηναίοις τὴν τε νῆσον πολεμίαν  
 ἔσεσθαι τὴν τε ἡπειρον, ἀπόβασιν οὐκ  
 ἐχούσας· τὰ γὰρ αὐτῆς τῆς Πύλου ἔξω ἐχουσιν mss. corr.  
 τοῦ ἔσπλου <sup>Δ</sup> ἀλίμενα ὄντα οὐχ <sup>ἔξιν</sup> infra. <sup>B. ep. 13, 3,</sup>  
 ὄθεν ὀρμώμενοι ὠφελήσουσι τοὺς αὐτῶν,  
 σφεῖς δὲ ἄνευ τε ναυμαχίας καὶ κινδύνου  
 ἐκπολιορκήσειν τὸ χωρίον κατὰ τὸ εἶκος,  
 σίτου τε οὐκ ἐνόντος καὶ δι' ὀλίγης παρα-  
 9 σκευῆς κατειλημμένον. ὥς δ' ἐδόκει αὐ- κατειλημμένου mss.  
 τοῖς ταῦτα, διεβίβαζον ἐς τὴν νῆσον τοὺς καὶ διεβίβαζον mss.  
 ὀπλίτας ἀποκληρώσαντες ἀπὸ πάντων corr. Badham.  
 τῶν λόχων. καὶ διέβησαν μὲν καὶ ἄλλοι  
 πρότερον κατὰ διαδοχὴν, οἳ δὲ τελευταῖοι τελευταῖοι καὶ mss.  
 οἳ καὶ ἐγκαταληφθέντες εἴκοσι καὶ τετρα-  
 κόσιοι ἦσαν καὶ Εἰλωτες οἳ περὶ αὐτούς·  
 ἥρχε δ' αὐτῶν Ἐπιτάδας ὁ Μολόβρου.

ΤΑΥΤΗΝ.

πρὸς τὸ πέλα-  
γος.

9. Δημοσθένης δὲ ὁρῶν τοὺς Λακεδαι-  
 μονίους μέλλοντας προσβάλλειν ναυσὶ τε  
 ἅμα καὶ πεζῷ παρεσκευάζετο καὶ αὐτός,  
 αἴπερ ἦσαν mss. καὶ τὰς τριήρεις αἱ περιήσαν αὐτῷ ἀπὸ  
 corr. Classen. τῶν καταλειφθεισῶν ἀνασπάσας ὑπὸ τὸ  
 προσεσταύρωσε mss. τείχισμα προσεσταύρωσε, καὶ τοὺς ναύτας  
 καὶ οἰσύναις mss. ἐξ αὐτῶν ὥπλισεν ἀσπίσι τε φαύλαις καὶ  
 . . . οἰσύναις ταῖς πολλαῖς· οὐ γὰρ  
 ἦν ὄπλα ἐν χωρίῳ ἐρήμῳ πορίσασθαι,  
 ἀλλὰ καὶ ταῦτα ἐκ ληστρικῆς Μεσ-  
 σηνίων τριακοντόρου καὶ κέλητος ἔλαβον,  
 οἱ ἔτυχον παραγενόμενοι. ὀπλῖταί τε  
 τῶν Μεσσηνίων τούτων ὡς τεσσαράκοντα  
 ἐγένοντο, οἷς ἐχρήτο μετὰ τῶν ἄλλων.  
 τοὺς μὲν οὖν πολλοὺς τῶν τε ἀόπλων 2  
 καὶ ὥπλισμένων ἐπὶ τὰ τετειχισμένα  
 μάλιστα καὶ ἐχυρὰ τοῦ χωρίου πρὸς  
 τὴν ἡπειρον ἔταξε, προειπὼν ἀμύνασθαι  
 τὸν πεζόν, ἣν προσβάλλῃ· αὐτὸς δὲ ἀπο-  
 λεξάμενος ἐκ πάντων ἐξήκοντα ὀπλίτας  
 καὶ τοξότας ὀλίγους ἐχώρει ἔξω τοῦ  
 τείχους ἐπὶ τὴν θάλασσαν, ἣ μάλιστα  
 ἐκείνους προσεδέχετο πειράσειν ἀπο-  
 βαίνειν ἐς χωρία μὲν χαλεπὰ καὶ πετρ-  
 ῶδη πρὸς τὸ πέλαγος τετραμμένα, σφίσι  
 δὲ τοῦ τείχους ταύτῃ ἀσθενεστάτου  
 ὄντος ἐπισπάσσεσθαι αὐτοὺς ἡγεῖτο 3  
 οὔτε γὰρ αὐτοὶ ἐλπίζοντές ποτε ναυσὶ 3  
 κρατήσεσθαι οὐκ ἰσχυρὸν ἐτείχιζον,  
 ἐκείνοις τε βιαζομένοις τὴν ἀπόβασιν  
 ἀλώσιμον τὸ χωρίον γίγνεσθαι. κατὰ 4  
 τοῦτο οὖν πρὸς αὐτὴν τὴν θάλασσαν  
 χωρήσας ἔταξε τοὺς ὀπλίτας ὡς εἴρ-  
 αἴπερ ἦσαν  
 ἀγτῶ ἀπὸ τῶν  
 καταλειφθει-  
 σῶν.

προϋγμῆσε-  
 σθαι.



ξων, ἣν δύνηται, καὶ παρεκελεύσατο τοιάδε.

10. “Ἄνδρες οἱ ξυναράμενοι τοῦδε *ξυναράμενοι μοι B.* τοῦ κινδύνου, μηδεὶς ὑμῶν ἐν τῇ τοιάδῃ ἀνάγκῃ ξυνετὸς βουλέσθω δοκεῖν εἶναι, ἐκλογιζόμενος ἅπαν τὸ περιστὸς ἡμᾶς δεινόν, μᾶλλον ἢ ἀπερισκέπτως εὐελπὶς *v.l. μᾶλλον δὲ. ὁμόσε χωρῆσαι τοῖς ἐναντίοις, ὡς καὶ ἐκ v.l. χωρήσας. τούτων ἂν περιγενόμενος. ὅσα γὰρ ἐξ ἐναντίοις καὶ mss.* ἀνάγκην ἀφίεται ὥσπερ τάδε, λογισμὸν ἥκιστα ἐνδεχόμενα κινδύνου τοῦ ταχίστου
- 2 προσδεύεται. ἐγὼ δὲ καὶ τὰ πλείω ὀρώ πρὸς ἡμῶν ὄντα, ἣν ἐθέλωμέν τε μείναι καὶ μὴ τῷ πλήθει αὐτῶν καταπλαγέντες τὰ ὑπάρχοντα ἡμῖν κρείσσω καταπροδοῦ-
- 3 ναι. τοῦ τε γὰρ χωρίου τὸ δυσέμβατον ἡμέτερον νομίζω ἢ μενόντων ἡμῶν ξύμμαχον γίγνεται, ὑποχωρήσασι δὲ<sup>1</sup> καίπερ χαλεπὸν ὃν εὔπορον ἔσται μηδενὸς κωλύοντος, καὶ τὸν πολέμιον δεινότερον ἔξομεν μὴ ῥαδίας αὐτῷ πάλιν οὔσης τῆς *v.l. ῥαδίως.* ἀναχωρήσεως, ἣν καὶ ὑφ’ ἡμῶν βιάζεται —ἐπὶ γὰρ ταῖς ναυσὶ ῥᾶστοί εἰσιν ἀμύνε-
- 4 σθαι, ἀποβάντες δὲ ἐν τῷ Ἰσφῇ<sup>2</sup>—, τό τε πλῆθος αὐτῶν οὐκ ἄγαν δεῖ φοβεῖσθαι· κατ’ ὀλίγον γὰρ μαχεῖται καίπερ πολὺν ὃν ἀπορία τῆς προσορμίσσεως, καὶ οὐκ ἐν γῇ στρατὸς ἔστιν ἐκ τοῦ ὁμοίου . . . , ὁμοίου μείζων *mss.* ἀλλ’ ἀπὸ νεῶν, αἷς πολλὰ τὰ καίρια δεῖ
- 5 ἐν τῇ θαλάσῃ ξυμβῆναι. ὥστε τὰς τούτων ἀπορίας ἀντιπάλους ἡγοῦμαι τῷ ἡμετέρῳ πλήθει, καὶ ἅμα ἀξιῶ ὑμᾶς, Ἀθηναίους ὄντας καὶ ἐπισταμένους ἐμ-

Corrupt.

φόβῳ ῥοβίον καὶ  
νεῶν δεινότητος  
mss.

πειρία τὴν ναυτικὴν ἐπ' ἄλλους ἀπόβασιν  
ὅτι, εἴ τις ὑπομένει καὶ μὴ φόβῳ<sup>Δ</sup> κατά-  
πλου ὑποχωροίη, οὐκ ἂν ποτε βιάζοιτο,  
καὶ αὐτοὺς νῦν μείναι τε καὶ ἀμυνο-  
μένους παρ' αὐτὴν τὴν ῥαχίαν σφάζειν  
ἡμᾶς τε αὐτοὺς καὶ τὸ χωρίον."

ῥοβίου καὶ  
νεῶν δεινό-  
τητι.

τεσσαράκοντα mss.  
lacuna B.

Θρασυμηλίδας mss.  
corr. Cobet.

11. Τοσαῦτα τοῦ Δημοσθένους παρα-  
κελευσαμένου οἱ Ἀθηναῖοι ἐθάρσησάν τε  
μᾶλλον καὶ ἐπικαταβάντες ἐτάξαντο παρ'  
αὐτὴν τὴν θάλασσαν. οἱ δὲ Λακεδαι-  
μόνιοι ἄραντες τῷ τε κατὰ γῆν στρατῷ<sup>2</sup>  
προσέβαλλον τῷ τειχίσματι καὶ ταῖς  
ναυσὶν ἅμα, οὕσαις . . . κοντα καὶ  
τρισί· ναύαρχος δὲ αὐτῶν ἐπέπλει Θρα-  
συμηλίδας ὁ Κρατησικλέους, Σπαρτιάτης.  
προσέβαλλε δὲ ἥπερ ὁ Δημοσθένης προσ-  
εδέχετο. καὶ οἱ μὲν Ἀθηναῖοι ἀμφο-  
τέρωθεν, ἕκ τε γῆς καὶ ἐκ θαλάσσης,<sup>3</sup>  
ἡμύνοντο· οἱ δὲ κατ' ὀλίγας ναῦς διελό-  
μενοι, διότι οὐκ ἦν πλέοσι προσσχεῖν,  
καὶ ἀναπαύοντες ἐν τῷ μέρει τοὺς  
ἐπίπλους ἐποιοῦντο, προθυμία τε πάσῃ  
χρώμενοι καὶ παρακελευσμῷ, εἴ πως  
ᾤσάμενοι ἔλοιεν τὸ τεῖχος. πάντων  
δὲ φανερώτατος Βρασίδας ἐγένετο. τριηρ-<sup>4</sup>  
αρχῶν γὰρ καὶ ὀρῶν τοῦ χωρίου χαλεποῦ  
ὄντος τοὺς τριηράρχους καὶ κυβερνήτας,  
εἴ πῃ καὶ δοκοίη δυνατὸν εἶναι σχεῖν,  
ἀποκνοῦντας καὶ φυλασσομένους<sup>Δ</sup> ἐβόα<sup>Δ</sup>  
ὥς οὐκ εἰκὸς εἶη ξύλων φειδομένους τοὺς  
πολεμίους ἐν τῇ χώρᾳ περιδεῖν τεῖχος  
πεπονημένους ἀλλὰ τὰς τε σφετέρας ναῦς  
βιαζομένους τὴν ἀπόβασιν καταγύνναι<sup>Δ</sup>, ἐκέλεγε.

Τῶν νεῶν μὴ  
ἑντρίψωσιν  
λέγων.

καὶ τοὺς ξυμμάχους μὴ ἀποκνήσαι ἀντὶ μεγάλων εὐεργεσιῶν τὰς ναῦς τοῖς Λακεδαιμονίοις ἐν τῷ παρόντι ἐπιδοῦναι, ὁκείλαντας δὲ καὶ παντὶ τρόπῳ ἀποβάντας τῶν τε ἀνδρῶν καὶ τοῦ χωρίου κρατῆσαι.

12. Καὶ ὁ μὲν τοὺς τε ἄλλους τοιαῦτα ἐπέσπερχε καὶ τὸν ἑαυτοῦ κυβερνήτην ἀναγκάσας ὁκείλαι τὴν ναὺν ἐχῶρει ἐπὶ τὴν ἀποβάθραν καὶ πειρώμενος ἀποβαίνειν ἀνεκόπη ὑπὸ τῶν Ἀθηναίων, καὶ τραυματισθεὶς πολλὰ ἐλειποψύχησέ τε v.l. ἐλειποθύμησε. καὶ πεσόντος αὐτοῦ ἐς τὴν παρεξειρεσίαν ἡ ἄσπις περιερρύη ἐς τὴν θάλασσαν, καὶ ἐξενεχθείσης αὐτῆς ἐς τὴν γῆν οἱ Ἀθηναῖοι ἀνελόμενοι ὕστερον πρὸς τὸ τροπαῖον ἐχρήσαντο δ' ἔστησαν τῆς  
2 προσβολῆς ταύτης. οἱ δ' ἄλλοι προὔθυμοὺντο μὲν, ἀδύνατοι δ' ἦσαν ἀποβῆναι τῶν τε χωρίων χαλεπότητι καὶ τῶν Ἀθηναίων μενόντων καὶ οὐδὲν ὑποχωρ-  
3 ούντων. ἐς τοῦτό τε περιέστη ἡ τύχη ὥστε Ἀθηναίους μὲν ἐκ γῆς τε καὶ ταύτης Λακωνικῆς ἀμύνεσθαι ἐκείνους ἐπιπλέοντας, Λακεδαιμονίους δὲ ἐκ νεῶν τε καὶ ἐς τὴν ἑαυτῶν πολεμίαν οὔσαν ἐπ' Ἀθηναίους ἀποβαίνειν ἐπὶ πολὺ γὰρ ἐπόει τῆς δόξης ἐν τῷ τότε τοῖς μὲν v.l. ἐπῆμ. ἡπειρώταις μάλιστα εἶναι καὶ τὰ πεζὰ κρατίστοις, τοῖς δὲ θαλασσίοις τε καὶ ταῖς ναυσὶ πλείστον προέχειν.

13. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τῆς ὑστεραίας μέρος τι προσβολὰς

ἐπὶ πολὺ γὰρ  
ἐποίησε τῆς  
δόξης ἐν τῷ  
τότε τοῖς μὲν  
ἡπειρώταις  
μάλιστα εἶναι  
καὶ τὰ πεζὰ  
κρατίστοις, τοῖς  
δὲ θαλασσίοις  
τε καὶ ταῖς  
ναυσὶ πλείστον  
προέχειν.

ποησάμενοι ἐπέπαυντο· καὶ τῇ τρίτῃ ἐπὶ  
 ξύλα ἐς μηχανὰς παρέπεμψαν τῶν νεῶν  
 τινὰς ἐς Ἀσίην, ἐλπίζοντες τὸ κατὰ τὸν  
 λιμένα τεῖχος ὕψος μὲν ἔχειν, ἀποβάσεως  
 μάλιστα οὐσης mss. δὲ μάλιστ' ἂν οὐσης ἐλεῖν μηχαναῖς. ἐν 2  
 corr. B. τούτῳ δὲ αἱ ἐκ τῆς Ζακύνθου νῆες τῶν  
 νν. II. τεσσαράκον- Ἀθηναίων παραγίγνονται . . . κοντα·  
 τα, πενήκοντα. προσεβοήθησαν γὰρ τῶν τε φρουρίδων  
 lacuna B. τινὲς αὐτοῖς τῶν ἐκ Ναυπάκτου καὶ Χίαι  
 τέσσαρες. ὥς δὲ εἶδον τήν τε ἡπειρον 3  
 μενούσας B. ὀπλιτῶν περίπλεων τήν τε νῆσον, ἐν τε  
 τῷ λιμένι οὐσας τὰς ναῦς καὶ οὐκ  
 ἐκπλεύσας, ἀπορήσαντες ὅπῃ καθορ-  
 μίσωνται, τότε μὲν ἐς Πρωτὴν τήν  
 νῆσον, ἣ οὐ πολὺ ἀπέχει ἐρήμος οὐσα,  
 ἔπλευσαν καὶ ἠύλισαντο, τῇ δ' ὕστεραία  
 παρασκευασάμενοι ὥς ἐπὶ ναυμαχίαν ἀνή-  
 γοντο, ἣν μὲν ἀντεκπεῖν ἐθέλωσι σφί-  
 σιν ἐς τὴν εὐρυχωρίαν, εἰ δὲ μή, ὥς αὐτοὶ  
 ἐπεσπλευσόμενοι. καὶ οἱ μὲν οὐτε ἀντανή- 4  
 & mss. corr. Her- γοντο οὐτε δ' διανοήθησαν, φάρξαι τοὺς ἑσ-  
 werden. πλους, ἔτυχον ποήσαντες, ἡσυχάζοντες δ'  
 ἐν τῇ γῇ τὰς τε ναῦς ἐπλήρουν καὶ παρε-  
 σκευάζοντο, ἣν ἐσπλήν τις, ὥς ἐν τῷ  
 λιμένι ὄντι οὐ σμικρῷ ναυμαχήσοντας.

14. Οἱ δ' Ἀθηναῖοι γνόντες καθ'  
 ἑκάτερον τὸν ἑσπλουν ὥρμησαν ἐπ'  
 αὐτούς, καὶ τὰς μὲν πλείους καὶ μετ-  
 εώρους ἤδη τῶν νεῶν ἀντίπρῳροι προσ-  
 πεσόντες ἐς φυγὴν κατέστησαν, καὶ  
 ἐπιδιώκοντες ὥς διὰ βραχέος ἔτρωσαν  
 μὲν πολλάς, πέντε δ' ἔλαβον καὶ μίαν  
 τούτων αὐτοῖς ἀνδράσι· ταῖς δὲ λοιπαῖς

καὶ ἀντιπρῳροι  
 mss. corr. Bad-  
 ham.

ὅτι περ αὐτῶν  
οἱ ἄνδρες ἀπε-  
λαμβάνοντο ἐν  
τῇ νήσῳ.

καὶ ἐν τούτῳ  
κεκωλύσθαι  
ἐδόκει ἕκαστος  
ὥς μή τινι καὶ  
αὐτός ἐργῶ  
παρῆν from ii. 8.

- ἐν τῇ γῇ καταπεφευγυῖαις ἐνέβαλλον. αἱ  
δὲ καὶ πληρούμεναι ἔτι πρὶν ἀνάγεσθαι  
ἐκόπτοντο· καὶ τινὰς καὶ ἀναδούμενοι  
κενὰς εἰλκον τῶν ἀνδρῶν ἐς φυγὴν  
2 ὠρμημένων. ἃ ὄρωντες οἱ Λακεδαιμόνιοι  
καὶ περιαλοῦντες τῷ πάθει, <sup>Δ</sup> παρε-  
βοήθουν, καὶ ἐπεσβαίνοντες ἐς τὴν  
θάλασσαν ξύν τοῖς ὅπλοις ἀνθελκον  
3 ἐπιλαμβανόμενοι τῶν νεῶν. <sup>Δ</sup> ἐγένετό τε  
ὁ θόρυβος μέγας ἀντηλλαγμένου τοῦ καὶ ἀντηλλαγμένος  
ἐκατέρων τρόπου περὶ τὰς ναῦς· οἳ τε <sup>mss.</sup>  
γὰρ Λακεδαιμόνιοι ὑπὸ προθυμίας καὶ ἐκ-  
πλήξεως, ὥς εἰπεῖν, ἄλλο οὐδὲν ἢ ἐκ γῆς ἐ-  
ναυμάχουν, οἳ τε Ἀθηναῖοι κρατοῦντες καὶ  
βουλόμενοι τῇ παρούσῃ τύχῃ ὥς ἐπὶ πλεῖ-  
στον ἐπεξελθεῖν ἀπὸ νεῶν ἐπεξομάχουν.  
4 πολὺν τε πόνον παρασχόντες ἀλλήλοις  
καὶ τραυματίσαντες διεκρίθησαν, καὶ οἱ  
Λακεδαιμόνιοι τὰς κενὰς ναῦς πλὴν τῶν  
5 τὸ πρῶτον ληφθεῖσῶν διέσωσαν. κατα-  
στάντες δὲ ἑκάτεροι ἐς τὸ στρατόπεδον οἱ  
μὲν τροπαῖόν τε ἔστησαν καὶ νεκροὺς  
ἀπέδοσαν καὶ ναυαγίων ἐκράτησαν, καὶ  
τὴν νῆσον εὐθύς περιέπλεον καὶ ἐν  
φυλακῇ εἶχον, ὥς τῶν ἀνδρῶν ἀπειλημ-  
μένων· οἱ δ' ἐν τῇ ἡπείρῳ Πελοποννήσιοι  
καὶ ἀπὸ πάντων ἤδη βεβοηθηκότες ἔμενον  
κατὰ χώραν ἐπὶ τῇ Πύλῳ.

15. Ἐς δὲ τὴν Σπάρτην ὥς ἡγγέλθη  
τὰ γεγενημένα περὶ Πύλον, ἔδοξεν αὐτοῖς  
ὥς ἐπὶ ξυμφορᾷ μεγάλῃ τὰ τέλη κατα-  
βάντας ἐς τὸ στρατόπεδον βουλεύειν

δρῶντας mss. corr. Cobet. παραχρῆμα δρῶντας ὃ τι ἂν δοκῇ. καὶ 2

ὥς εἶδον ἀδύνατον ὄν τιμωρεῖν τοῖς  
ἀνδράσι καὶ κινδυνεύειν οὐκ ἐβούλοντο  
ἢ ὑπὸ λιμοῦ τι παθεῖν αὐτοὺς ἢ ὑπὸ

v.l. ἢ κρατηθῆναι.

πλήθους βιασθέντας <sup>Δ</sup>, ἔδοξεν αὐτοῖς  
πρὸς τοὺς στρατηγούς τῶν Ἀθηναίων,  
ἣν ἐθέλωσι, σπονδὰς ποησαμένους τὰ  
περὶ Πύλον, ἀποστεῖλαι ἐς τὰς Ἀθήνας  
πρέσβεις περὶ ξυμβάσεως καὶ τοὺς ἄν-  
δρας ὥς τάχιστα πειρᾶσθαι κομίσασθαι.

ΚΡΑΤΗΘῆΝΑΙ.

16. Δεξαμένων δὲ τῶν στρατηγῶν  
τὸν λόγον ἐγίνοντο σπονδαὶ τοιαῖδε,  
Λακεδαιμονίους μὲν τὰς ναῦς ἐν αἷς  
ἐνανμάχησαν καὶ τὰς ἐν τῇ Λακωνικῇ  
πάσας, ὅσαι ἦσαν μακραί, παραδοῦναι  
κομίσαντας ἐς Πύλον Ἀθηναίοις, καὶ  
ὄπλα μὴ ἐπιφέρειν τῷ τειχίσματι μήτε  
κατὰ γῆν μήτε κατὰ θάλασσαν, Ἀθη-  
ναίους δὲ τοῖς ἐν τῇ νήσῳ ἀνδράσι σίτον  
ἐᾶν τοὺς ἐν τῇ ἡπείρῳ Λακεδαιμονίους  
ἐσπέμπειν τακτὸν μεμαγμένον, δύο χοίν-  
ικας ἐκάστῳ Ἀττικὰς ἀλφίτων καὶ δύο  
κοτύλας οἴνου καὶ κρέας, θεράποντι δὲ τού-  
των ἡμίσεια· ταῦτα δὲ ὀρώντων τῶν Ἀθη-  
ναίων ἐσπέμπειν καὶ πλοῖον μηδὲν ἐσπλεῖν  
λάβθρα· φυλάσσειν δὲ καὶ τὴν νήσον Ἀθη-  
ναίους μηδὲν ἡσσον, ὅσα μὴ ἀποβαίνοντας,  
στρατῷ μήτε κατὰ γῆν μήτε κατὰ θάλασ-  
σαν. ὃ τι δ' ἂν τούτων παραβαίνωσιν ἐκά- 2

ἐκπέμπειν mss.  
corr. Dobree.  
τακτὸν καὶ mss.

v.l. Πελοποννησίῳ.

καὶ ὅτι οἱ 21, infra.

καὶ ὅτι οἱ 21, infra.

ὁμοίᾱς.

ἐκ τῶν Ἀθηνῶν Λακεδαιμονίων πρέσβεις· ἀποστεῖλαι δὲ αὐτοὺς τριήρει Ἀθηναίους καὶ πάλιν κομίσαι. ἔλθόντων δὲ τὰς τε σπονδὰς λελύσθαι ταύτας καὶ τὰς ναῦς ἀποδοῦναι Ἀθηναίους, ὡς ἵσπερ ἂν παρα-  
 3 λάβωσιν. αἱ μὲν σπονδαὶ ἐπὶ τούτοις ἐγένοντο, καὶ αἱ νῆες παρεδόθησαν οὐσαι περὶ ἑξήκοντα, καὶ οἱ πρέσβεις ἀπεστάλησαν. ἀφικόμενοι δὲ ἐς τὰς Ἀθήνας ἔλεξαν τοιάδε.

Εἰς τὴν ΣΥΜΦΟ-  
ΡΑΝ.

ΜΗΚΥΝΟΥΜΕΝ.

17. “Ἐπεμψαν ἡμᾶς Λακεδαιμόνιοι, ὦ Ἀθηναῖοι, περὶ τῶν ἐν τῇ νήσῳ ἀνδρῶν πράξοντας ὃ τι ἂν ὑμῖν τε ὠφέλιμον ὢν τὸ αὐτὸ πείθωμεν καὶ ἡμῖν ὥς ἐκ τῶν παρόντων κόσμον μάλιστα  
 2 μέλλῃ οἴσειν. τοὺς δὲ λόγους μακροτέρους οὐ παρὰ τὸ εἰωθὸς ποησόμεθα, ἀλλ’ μηκυνόμεν for ποησόμεθα mss. corr. B. ἐπιχώριον ὢν ἡμῖν οὐ μὲν βραχεῖς ἀρκῶσι μὴ πολλοῖς χρῆσθαι, πλέοσι δὲ ἐν ᾧ ἂν καιρὸς ἢ διδάσκοντάς τι τῶν προὔργου

Λόγοις.

3 ἂν τὸ δέον πράσσειν. λάβετε δὲ αὐτοὺς μὴ πολεμίως μηδ’ ὥς ἀξύνετοι διδασκόμενοι, ὑπόμνησιν δὲ τοῦ καλῶς βουλευ-  
 4 σασθαι πρὸς εἰδότας ἡγησάμενοι. ὑμῖν γὰρ εὐτυχίαν τὴν παρούσαν ἔξεστι καλῶς θέσθαι, ἔχουσι μὲν ὧν κρατεῖτε, προσλαβοῦσι δὲ τιμὴν καὶ δόξαν, καὶ μὴ παθεῖν ὅπερ οἱ ἀήθως τι ἀγαθὸν λαμβάνοντες τῶν ἀνθρώπων· αἰεὶ γὰρ τοῦ πλέονος ἂν ὀρέγονται διὰ τὸ καὶ τὰ παρόντα ἀδοκῆτως  
 5 εὐτυχεῖν. οἷς δὲ πλείσται μεταβολαὶ ἐπ’ ἀμφοτέρα ξυμβεβήκασιν, δίκαιοι εἰσι καὶ ἀπιστότατοι εἶναι ταῖς εὐπραγίαις. ὃ

ἐλπίδι.

τῇ τε ὑμετέρᾳ πόλει δι' ἐμπειρίαν καὶ ἡμῖν  
 εἰκότος mss. corr. μάλιστ' ἂν ἐκ τοῦ ξυμβεβηκότος προσείη.  
 B. 18. "Γνῶτε δὲ καὶ ἐς τὰς ἡμετέρας  
 v.l. ἡμετέρας ξυμ- νῦν ξυμφορὰς ἀπιδόντες, οἵτινες ἀξίωμα  
 φορὰς. μέγιστον τῶν Ἑλλήνων ἔχοντες ἤκομεν  
 παρ' ὑμᾶς, πρότερον αὐτοὶ κυριώτεροι  
 νομίζοντες εἶναι δοῦναι ἐφ' ἃ νῦν ἀφυγ-  
 μένοι ὑμᾶς αἰτούμεθα. καίτοι οὔτε 2  
 δυνάμεως ἐνδεία ἐπάθομεν αὐτὸ οὔτε  
 μείζονος προσγενομένης ὑβρίσαντες, ἀπὸ  
 v.l. γνώμης. δὲ τῶν ἀεὶ ὑπαρχόντων γνώμη σφαλέντες,  
 ἐν ᾧ πᾶσι τὸ αὐτὸ ὁμοίως ὑπάρχει.  
 ὥστε οὐκ εἰκὸς ὑμᾶς διὰ τὴν παρούσαν 3  
 νῦν ῥώμην πόλεως τε καὶ τῶν προσγε-  
 γεννημένων καὶ τὸ τῆς τύχης οἶσθαι ἀεὶ  
 μεθ' ὑμῶν ἔσεσθαι. σωφρόνων δὲ ἀνδρῶν 4  
 οἵτινες τὰγαθὰ ἐς ἀμφίβολον ἀσφαλῶς  
 ἔθεντο ἵκαὶ ταῖς ξυμφοραῖς οἱ αὐτοὶ  
 εὐξυνετώτερον ἂν προσφέροιντο, τὸν τε  
 πόλεμον νομίσωσι μὴ καθ' ὅσον ἂν τις  
 αὐτοῦ μέρος βούληται μεταχειρίζειν,  
 v.l. ἐξεῖναι. τούτῳ ξυνεῖναι, ἀλλ' ὥς ἂν αἱ τύχαι  
 αὐτῶν ἡγήσωνται· καὶ ἐλάχιστ' ἂν οἱ  
 τοιοῦτοι πταίνοντες διὰ τὸ μὴ τῷ ὀρθου-  
 μένῳ αὐτοῦ πιστεύοντες ἐπαίρεσθαι ἐν  
 τῷ εὐτυχεῖν ἂν μάλιστα καταλύοιντο.<sup>1</sup>  
 δ νῦν ὑμῖν, ὧ Ἀθηναῖοι, καλῶς ἔχει πρὸς 5  
 ἡμᾶς πρᾶξαι, καὶ μήποτε ὕστερον, ἣν  
 ἄρα μὴ πιθόμενοι σφαλῇτε, ἃ πολλὰ  
 ἐνδέχεται, νομισθῆναι τύχῃ καὶ τὰ νῦν  
 προχωρήσαντα κρατῆσαι, ἐξὸν ἀκίνδυνον  
 δόκησιν ἰσχύος καὶ ξυνέσεως ἐς τὸ ἔπειτα  
 καταλιπεῖν.



19. "Λακεδαιμόνιοι δὲ ὑμᾶς προκα-  
 λοῦνται ἐς σπονδὰς καὶ διάλυσιν πολέ-  
 μου, δίδόντες μὲν εἰρήνην καὶ ξυμμαχίαν  
 καὶ ἄλλην φιλίαν πολλήν καὶ οἰκειό-  
 τητα ἐς ἀλλήλους ὑπάρχειν, ἀνταιτοῦν-  
 τες δὲ τοὺς ἐκ τῆς νήσου ἄνδρας, ἄμεινον καὶ ἄμεινον mss.  
 ἡγούμενοι ἀμφοτέροις μὴ διακινδυνεύε-  
 σθαι, εἴτε <sup>Δ</sup> διαφύγοιεν παρατυχούσης corr. Cobet.  
 τινὸς σωτηρίας εἴτε καὶ ἐκπολιορκηθέντες

- 2 μᾶλλον χειρωθεῖεν. νομίζομεν τε τὰς μᾶλλον ἂν mss.  
 μεγάλας ἔχθρας μάλιστα διαλύεσθαι corr. Cobet.  
 βεβαίως, οὐκ ἦν ἀμυνόμενός τις ἐπι- μάλιστα ἂν mss.  
 κρατήσας τὰ πλεῖω τὸν πολέμιον κατ' corr. B.  
 ἀνάγκην ὄρκοις καταλαμβάνων μὴ ἀπὸ ἀνταμυνόμενός τις  
 τοῦ ἴσου ξυμβῆ, ἀλλ' ἦν, παρὸν τὸ αὐτὸ καὶ ἐπικρατήσας τὰ  
 δρᾶσαι πρὸς τὸ ἐπιεικὲς, καὶ ἀρετῇ αὐτὸν πλεῖω τοῦ πολεμίου  
 νικήσας παρὰ ἃ προσεδέχετο μετρίως κατ' ἀνάγκην ὄρκοις  
 3 ξυναλλαγῇ. ὀφείλων γὰρ ἤδη ὁ ἐναν- ἐγκαταλαμβάνων  
 τίος μὴ ἀνταμύνεσθαι ὥς βιασθεῖς, ἀλλ' mss. corr. Krue-  
 ἀνταποδοῦναι ἀρετήν, ἐτοιμότερός ἐστιν ger, Herwerden,  
 4 αἰσχύνῃ ἐμμένειν οἷς ξυνέθετο. καὶ and Cobet.  
 μᾶλλον πρὸς τοὺς μειζόνως ἐχθροὺς τοῦ-  
 το δρῶσιν οἱ ἄνθρωποι ἢ πρὸς τοὺς τὰ  
 μέτρια διενεχθέντας· πεφύκασί τε τοῖς  
 μὲν ἐκοῦσιν ἐνδοῦσιν ἀνθησῶσθαι μεθ' ἐκουσίως mss.  
 ἡδονῆς, πρὸς δὲ τὰ ὑπεραυχόυντα καὶ ἐκοῦσιν Bekk.  
 παρὰ γνώμην διακινδυνεύειν. Anecd. p. 126.

20. "Ἡμῖν δὲ καλῶς, εἴπερ ποτέ,  
 ἔχει ἀμφοτέροις ἢ ξυναλλαγή, πρὶν τι  
 ἀνήκεστον διὰ μέσου γενόμενον ἡμᾶς  
 καταλαβεῖν, ἐν ᾧ ἀνάγκη αἰδίου ὑμῖν  
 ἔχθραν πρὸς τῇ κοινῇ καὶ ἰδίαν ἔχειν,  
 ἡμᾶς δὲ στερηθῆναι ὧν νῦν προκαλοῦ-

μεθα. ἔτι δ' ὄντων ἀκρίτων καὶ ὑμῖν 2  
 μὲν δόξης καὶ ἡμετέρας φιλίας προσγιγνο-  
 τινὸς ξυμφορᾶς mss. μένης, ἡμῖν δὲ πρὸ αἰσχροῦ τινὸς τῆς  
 ξυμφορᾶς μετρίως κατατιθεμένης διαλ-  
 λαγώμεν· καὶ αὐτοὶ τε ἀντὶ πολέμου  
 εἰρήνην ἐλώμεθα καὶ τοῖς ἄλλοις Ἑλ-  
 λησιν ἀνάπαυσιν κακῶν ποήσωμεν· οἱ καὶ  
 ἐν τούτῳ ὑμᾶς αἰτιωτέρους ἡγήσονται.  
 πολεμοῦνται μὲν γὰρ ἀσαφῶς ὁποτέρων  
 ἀρξάντων· καταλύσεως δὲ γυγνομένης,  
 ἥς νῦν ὑμεῖς τὸ πλεόν κύριοί ἐστε, τὴν  
 χάριν ὑμῖν προσθήσουσιν. ἦν τε γνῶτε, 3  
 Λακεδαιμόνιοι mss. Λακεδαιμονίων ἔξεστιν ὑμῖν φίλους γενέ-  
 σθαι βεβαίως αὐτῶν τε προκαλεσαμένων,  
 v.l. βεβαίους. χαρισισμένους τε μᾶλλον ἢ βιασαμένων.  
 v.l. βιασαμένοις. καὶ ἐν τούτῳ τὰ ἐνόντα ἀγαθὰ σκοπεῖτε 4  
 ὅσα εἰκὸς εἶναι· ἡμῶν γὰρ καὶ ὑμῶν  
 ταῦτά λεγόντων τό γε ἄλλο Ἑλληνικὸν  
 ἴστε ὅτι ὑποδεέστερον ὢν τὰ μέγιστα  
 τιμῇσει.”

21. Οἱ μὲν οὖν Λακεδαιμόνιοι τοσαῦτα  
 εἶπον, νομίζοντες τοὺς Ἀθηναίους ἐν τῷ  
 πρὶν χρόνῳ σπονδῶν μὲν ἐπιθυμεῖν,  
 σφῶν δὲ ἐναντιουμένων κωλύεσθαι, δι-  
 δομένης δὲ εἰρήνης ἀσμένους δέξασθαι τε  
 v.l. ἀσμένως δέχε- σθαι. καὶ τοὺς ἄνδρας ἀποδώσειν. οἱ δὲ τὰς 2  
 μὲν σπονδὰς ἤδη σφίσις ἐνόμιζον ἐτοι-  
 μους εἶναι, ὅπότεν βούλωνται, τοῦ δὲ  
 πλέονος ὠρέγοντο. μάλιστα δὲ αὐτοὺς 3  
 ἐνῆγε Κλέων ὁ Κλεαινέτου· καὶ ἔπεισεν  
 ἀποκρίνασθαι ὡς χρὴ τὰ μὲν ὅπλα καὶ  
 σφᾶς αὐτοὺς τοὺς ἐν τῇ νήσῳ παραδόντας  
 πρῶτον κομισθῆναι Ἀθήναζε, ἐλθόντων

ΕΧΟΝΤΕΣ ΤΟΥΣ  
 ἄνδρας ἐν τῇ  
 νήσῳ.  
 ποιεῖσθαι πρὸς  
 αὐτοὺς.  
 ἀνὴρ δημαγω-  
 γός κατ' ἐκεῖ-  
 νον τὸν χρό-  
 νον ὧν καὶ τῷ  
 πλήθει πιθα-  
 νώτατος from  
 iii. 36.

δὲ ἀποδόντας Λακεδαιμονίους Νίσαιαν καὶ Πηγὰς καὶ Τροϊζήνα καὶ Ἀχαΐαν, ἃ οὐ πολέμῳ ἔλαβον, ἀλλ' ἀπὸ τῆς προτέρας ξυμβάσεως Ἀθηναίων ξυγχωρησάντων κατὰ ξυμφορὰς καὶ ἐν τῷ τότε δεομένων τι μᾶλλον σπονδῶν, κομίσασθαι τοὺς ἄνδρας καὶ σπονδὰς ποιήσασθαι ὁπόσον ἂν δοκῇ χρόνον ἀμφοτέροις.

22. Οἱ δὲ πρὸς μὲν τὴν ἀπόκρισιν οὐδὲν ἀντεῖπον, ξυνέδρους δὲ σφίσιν ἐκέλευον ἐλέσθαι οὔτινες λέγοντες καὶ ἀκούοντες περὶ ἐκάστου ξυμβήσονται κατὰ ἡσυχίαν ὃ τι ἂν πείθωσιν ἀλλή-

2 λους. Κλέων δὲ ἐνταῦθα δὴ πολὺς ἐνέκειτο, λέγων γινώσκειν μὲν καὶ πρότερον οὐδὲν ἐν νῷ ἔχοντας δίκαιον αὐτοὺς, σαφὲς δ' εἶναι καὶ νῦν, οὔτινες τῷ μὲν πλήθει οὐδὲν ἐθέλουσιν εἰπεῖν, ὀλίγοις δὲ ἀνδράσι ξύνεδροι γίγνεσθαι· ἀλλὰ εἴ τι ὑγιὲς διανοοῦνται, λέγειν ἐκέλευσεν

ΒΟΥΛΟΝΤΑΙ.

3 ἅπασιν. ὁρῶντες δὲ οἱ Λακεδαιμόνιοι οὔτε σφίσιν οἷόν τε ὅν ἐν πλήθει εἰπεῖν, εἴ τι καὶ ὑπὸ τῆς ξυμφορᾶς ἐδόκει αὐτοῖς εἰπεῖν, ἐπεὶ οὐκ ἔμελλεν αὐτοῖς ἐπὶ τῇ ξυγχωρεῖν, μὴ ἐς τοὺς ξυμμάχους διαβληθῶσιν εἰπόντες καὶ οὐ τυχόντες, οὔτε τοὺς Ἀθηναίους ἐπὶ μετρίοις ποιήσοντας ἃ προὔκαλοῦντο, ἀνεχώρησαν ἐκ τῶν Ἀθηνῶν ἄπρακτοι.

23. Ἀφικομένων δὲ αὐτῶν ἐλέλυντο εὐθὺς αἱ σπονδαὶ αἱ περὶ Πύλον, καὶ τὰς ναῦς οἱ Λακεδαιμόνιοι ἀπήτουν, καθάπερ ξυνέκειτο· οἱ δ' Ἀθηναῖοι ἐγκλήματα ἔχοντες ἐπιδρομήν τε τῷ

εἴτε mss. corr.  
Poppo.

διελόντο mss.  
corr. Cobet.

οἱ δὲ Λακεδαιμόνιοι ἀντέλεγόν τε καὶ  
 ἀδίκημα ἐπικαλέσαντες τὸ τῶν νεῶν  
 ἀπελθόντες εἰς πόλεμον καθίσταντο. καὶ 2  
 τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ  
 κράτος ἐπολεμεῖτο, Ἀθηναῖοι μὲν δυοῖν  
 νεοῖν ἐναντίαιν ἀεὶ τὴν νῆσον περι-  
 πλέοντες τῆς ἡμέρας—τῆς δὲ νυκτὸς καὶ  
 ἀπάσαις περιώρμουν, πλὴν τὰ πρὸς τὸ  
 πέλαγος, ὁπότε ἄνεμος εἴη. καὶ ἐκ τῶν  
 Ἀθηνῶν αὐτοῖς εἴκοσι νῆες ἀφίκοντο εἰς τὴν  
 φυλακὴν, ὥστε αἱ πᾶσαι ἐβδομήκοντα ἐγέ-  
 νοντο—, Πελοποννήσιοι δὲ ἐν τῇ ἡπείρῃ  
 ἐστρατοπεδευμένοι καὶ προσβολὰς ποιού-  
 μενοι τῷ τείχει, σκοποῦντες καιρὸν εἶ-  
 τις παραπέσοι ὥστε τοὺς ἄνδρας σῶσαι.

ὅτι mss. corr. B.

v.l. δυοῖν ἐναντίαιν.

ἅπασαι mss. corr.  
Cobet.

v.l. ἐν τε τῇ.

24. Ἐν τούτῳ δὲ οἱ ἐν τῇ Σικελίᾳ  
 πρὸς ταῖς ἐν Μεσσήνῃ φρουρούσαις ναυσὶ  
 τὸ ἄλλο ναυτικὸν δὲ παρεσκευάζοντο προσ-  
 κομίσαντες τὸν πόλεμον ἐποιοῦντο ἐκ  
 τῆς Μεσσήνης. καὶ μάλιστα ἐνήγον οἱ 2  
 Λοκροὶ τῶν Ῥηγίνων κατὰ ἔχθραν, καὶ  
 αὐτοὶ δὲ ἐσεβεβλήκεσαν πανδημεὶ εἰς  
 τὴν γῆν αὐτῶν καὶ ναυμαχίας ἀπο- 3  
 πειρᾶσθαι ἐβούλοντο, ὁρῶντες τοῖς Ἀθη-  
 ναίοις τὰς μὲν παρούσας ναῦς ὀλίγας, ταῖς  
 δὲ πλέοσι καὶ μελλούσαις ἥξειν πυνθανό-  
 μενοι τὴν νῆσον πολιορκεῖσθαι. εἰ γὰρ 4  
 κρατήσειαν τῷ ναυτικῷ, τὸ Ῥήγιον  
 ἡλπιζον πεζῇ τε καὶ ναυσὶν ἐφορμῶν-

ὀλίγας ναῦς mss.  
corr. Cobet.

συρακόσιοι καὶ  
οἱ Ἰγμμάχοι.

ἀκρωτηρίου  
τῆς Ἰταλίας.  
τῆς σικελίας.

καὶ ἔστιν ἡ  
χάρυβδις κλη-  
θεῖσα τοῦτο ἡ  
ὀλυσσεὺς λέγε-  
ται διαπλεῖσαι.

τῷ μεταξὺ.

τό τε ἐν τῇ  
μεσσηνίᾳ καὶ ἐν  
τῷ ῥηγίῳ.

- τες ῥαδίως χειρώσεσθαι, καὶ ἤδη σφῶν  
ἰσχυρὰ ἂν τὰ πράγματα γίνεσθαι. ισχυρὰ τὰ mss.  
corr. B.  
ξύνεγγυς γὰρ κειμένου τοῦ τε Ῥηγίου corr. B.  
τῆς τε Μεσσηνίας Δ, τοῖς Ἀθηναίοις οὐκ v.l. τε οὐκ.  
ἂν εἶναι ἐφορμεῖν καὶ τοῦ πορθμοῦ κρα-  
5 τεῖν.—ἔστι δὲ ὁ πορθμὸς ἡ μεταξὺ  
Ῥηγίου θάλασσα καὶ Μεσσηνίας, ἥπερ  
βραχύτατον Σικελία τῆς ἡπείρου ἀπέχει. Δ  
διὰ στενότητα δὲ καὶ ἐκ μεγάλων πελα-  
γῶν, τοῦ τε Τυρσητικοῦ καὶ τοῦ Σικε-  
λικοῦ, ἐσπίπτουσα ἡ θάλασσα ἐς ταῦτο ἐς αὐτὸ mss. corr.  
Hude.  
καὶ ῥοώδης οὕσα εἰκότως χαλεπὴ ἐνομί-  
σθη—.
25. Ἐν τούτῳ οὖν Δ οἱ Συρακόσιοι καὶ  
οἱ ξύμμαχοι ναυσὶν ὀλίγῃ πλείοσιν ἢ  
τριάκοντα ἠναγκάσθησαν ὀψὲ τῆς ἡμέρας  
ναυμαχεῖσθαι περὶ πλοίου διαπλέοντος,  
ἀντεπαναγαγόμενοι πρὸς τε Ἀθηναίων v.l. ἀντεπαγόμενοι.  
2 ναῦς ἑκαίδεκα καὶ Ῥηγίνας ὀκτώ. καὶ  
νικηθέντες ὑπὸ τῶν Ἀθηναίων διὰ τάχους  
ἀπέπλευσαν ὥς ἕκαστοι ἔτυχον ἐς τὰ  
οἰκεία στρατόπεδα, Δ μίαν ναὺν ἀπολέ-  
σαντες· καὶ νύξ ἐπεγένετο τῷ ἔργῳ.  
3 μετὰ δὲ τοῦτο οἱ μὲν Λοκροὶ ἀπῆλθον  
ἐκ τῆς Ῥηγίνων, ἐπὶ δὲ τὴν Πελωρίδα  
τῆς Μεσσηνίας . . . αἱ τῶν Συρα- συνλεγείσαι mss.  
lacuna B.  
κοσίων καὶ ξυμμάχων νῆες ὥρμουν καὶ  
4 ὁ πεζὸς αὐτοῖς παρήν. προσπλεύσαντες  
δὲ οἱ Ἀθηναῖοι καὶ Ῥηγῖνοι ὁρῶντες τὰς  
ναῦς κενὰς ἐνέβαλον, καὶ χειρὶ σιδηρᾷ  
ἐπιβληθείσῃ μίαν ναὺν . . . . lacuna μίαν ναὺν  
Badham.  
v.l. αὐτοῖς.  
5 ἀποκολυμβησάντων. καὶ μετὰ τοῦτο

ἐχοντες mss. corr.  
Cobet.

παραπλεύσαντες  
Cobet.

ἐσέβαλλον mss.  
corr. Porpo.

v.l. ἄλλοι.

ἐπέρχονται mss.  
corr. Cobet.

τῶν Συρακοσίων ἐσβάντων ἐς τὰς ναῦς  
καὶ παραπλεόντων ἀπὸ κάλῳ ἐς τὴν  
Μεσσήνην, αὐθις προσβαλόντες οἱ Ἀθη-  
ναῖοι, ἀποσιμωσάντων ἐκείνων καὶ προεμ-  
βαλόντων, ἐτέραν ναὺν ἀπολλύασι. καὶ 6  
ἐν τῷ παράπλῳ καὶ τῇ ναυμαχίᾳ τοιου-  
τοτρόπῳ γενομένη οὐκ ἔλασσαν σχόντες  
οἱ Συρακόσιοι παρεκομίσθησαν ἐς τὸν  
ἐν τῇ Μεσσήνῃ λιμένα. καὶ οἱ μὲν 7  
Ἀθηναῖοι, Καμαρίνης ἀγγελθείσης προ-  
δίδοσθαι Συρακοσίοις ὑπ' Ἀρχίου καὶ  
τῶν μετ' αὐτοῦ, ἔπλευσαν ἐκεῖσε. Μεσ-  
σήνιοι δ' ἐν τούτῳ πανδημεῖ κατὰ γῆν  
καὶ ταῖς ναυσὶν ἅμα ἐστράτευσαν ἐπὶ  
Νάξον τὴν Χαλκιδικὴν ὁμορον οὔσαν.  
καὶ τῇ πρώτῃ ἡμέρᾳ τειχίρεις ποήσαντες 8  
τοὺς Ναξίους ἐδήουν τὴν γῆν, τῇ δ'  
ὕστεραίᾳ ταῖς μὲν ναυσὶ περιπλεύσαντες  
κατὰ τὸν Ἀκεσίην ποταμὸν τὴν γῆν  
ἐδήουν, τῷ δὲ πεζῷ πρὸς τὴν πόλιν 9  
προσέβαλλον. ἐν τούτῳ δὲ οἱ Σικελοὶ 9  
ὑπὲρ τῶν ἄκρων πολλοὶ κατέβαινον  
βοηθοῦντες ἐπὶ τοὺς Μεσσηνίους. καὶ  
οἱ Νάξιοι ὥς εἶδον, θαρσήσαντες καὶ  
παρακελευόμενοι ἐν ἑαυτοῖς ὥς οἱ Λεον-  
τῖνοι σφίσι καὶ οἱ ἄλλοι ἄξυμμαχοὶ ἐς τι-  
μωρίαν ἔρχονται, ἐκδραμόντες ἄφνω ἐκ  
τῆς πόλεως προσπίπτουσι τοῖς Μεσ-  
σηνίοις, καὶ τρέψαντες ἀπέκτεινάν τε  
ὑπὲρ χιλίους καὶ οἱ λοιποὶ χαλεπῶς  
ἀπεχώρησαν ἐπ' οἶκον· καὶ γὰρ οἱ  
βάρβαροι ἐν ταῖς ὁδοῖς ἐπιπεσόντες τοὺς  
πλείστους διέφθειραν. καὶ αἱ νῆες σχοῦ- 10

ΕΛΛΗΝΕΣ.

- σαι ἐς τὴν Μεσσήνην ὕστερον ἐπ' οἴκου  
 ἕκασται διεκρίθησαν. Λεοντῖνοι δὲ εὐθὺς  
 καὶ οἱ ξύμμαχοι μετὰ Ἀθηναίων ἐς τὴν  
 Μεσσήνην ὡς κεκακωμένην ἐστράτεον,  
 καὶ προσβάλλοντες οἱ μὲν Ἀθηναῖοι  
 κατὰ τὸν λιμένα ταῖς ναυσὶν ἐπείρων,  
 11 ὁ δὲ πεζὸς πρὸς τὴν πόλιν. ἐπεκδρομὴν  
 δὲ ποησάμενοι οἱ Μεσσήνιοι καὶ Δοκρῶν  
 τινὲς μετὰ τοῦ Δημοτέλους, οἱ μετὰ τὸ  
 πάθος ἐγκατελείφθησαν φρουροί, ἐξαπι-  
 ναίως προσπεσόντες τρέπουσι τοῦ στρα-  
 τεύματος τῶν Λεοντίνων τὸ πολὺ καὶ  
 ἀπέκτειναν πολλούς. ἰδόντες δὲ οἱ Ἀθη-  
 ναῖοι ἀποβάντες ἀπὸ τῶν νεῶν ἐβοήθουν, καὶ ἀποβάντες mss.  
 καὶ κατεδίωξαν τοὺς Μεσσηνίους πάλιν corr. Cobet.  
 ἐς τὴν πόλιν, τεταραγμένοις ἐπιγενόμενοι·  
 καὶ τροπαῖον στήσαντες ἀνεχώρησαν ἐς  
 12 τὸ Ῥήγιον. μετὰ δὲ τοῦτο οἱ μὲν ἐν τῇ  
 Σικελίᾳ Ἕλληνες ἄνευ τῶν Ἀθηναίων  
 κατὰ γῆν ἐστράτεον ἐπ' ἀλλήλους.
26. Ἐν δὲ τῇ Πύλῳ ἔτι ἐπολιόρκουν  
 τοὺς ἐν τῇ νήσῳ Λακεδαιμονίους οἱ  
 Ἀθηναῖοι, καὶ τὸ ἐν τῇ ἡπείρῳ στρα-  
 τόπεδον τῶν Πελοποννησίων κατὰ χώραν  
 2 ἔμενεν. ἐπίπονος δ' ἦν τοῖς Ἀθηναίοις ἡ  
 φυλακὴ σίτου τε ἀπορίᾳ καὶ ὕδατος· οὐ  
 γὰρ ἦν κρήνη ὅτι μὴ μία ἐν αὐτῇ τῇ  
 ἀκροπόλει τῆς Πύλου καὶ αὕτη οὐ  
 μεγάλη, ἀλλὰ διαμώμενοι τὸν κάχληκα  
 οἱ πλείστοι ἐπὶ τῇ θαλάσῃ ἔπινον οἶον  
 3 εἰκὸς ὕδωρ. στενοχωρία τε ἐν ὀλίγῳ  
 ἐστρατοπεδευμένοις ἐγένετο, καὶ τῶν  
 νεῶν οὐκ ἔχουσῶν ὄρμον οἱ μὲν σίτον ἐν αἱ μὲν . . . αἱ δὲ  
 mss. corr. Cobet.

τῇ γῇ ἤρουντο κατὰ μέρος, οἱ δὲ μετέωροι  
 ὤρμουν. ἀθυμίαν τε πλείστην ὁ χρόνος 4  
 παρεῖχε παρὰ λόγον ἐπιγιγνόμενος, οὗς  
 ᾤοντο ἡμερῶν ὀλίγων ἐκπολιορκήσειν, ἐν  
 νήσῳ τε ἐρήμῃ καὶ ὕδατι ἀλμυρῷ  
 χρωμένους. αἷτιον δὲ ἦν οἱ Λακεδαιμόνιοι 5  
 προειπόντες ἐς τὴν νήσον ἐσάγειν σῖτόν  
 τε τὸν βουλόμενον ἀληλεμένον καὶ οἶνον  
 καὶ τυρὸν καὶ εἴ τι ἄλλο βρώμα, οἳ' ἂν ἐς  
 πολιορκίαν ξυμφέρῃ, τάξαντες ἀργυρίου  
 πολλοῦ καὶ τῶν Εἰλωτῶν τῷ ἐσαγαγόντι  
 ἐλευθερίαν ὑπισχνούμενοι. καὶ ἐσῆγον 6  
 ἄλλοι τε παρακινδυνεύοντες καὶ μάλιστα  
 οἱ Εἰλωτες, ἀπαίροντες ἀπὸ τῆς Πελο-  
 ποννήσου ὁπόθεν τύχοιεν καὶ καταπλέον-  
 τες ἔτι νυκτὸς ἐς τὰ πρὸς τὸ πέλαγος τῆς  
 νήσου. μάλιστα δὲ ἐτήρουν ἀνέμῳ κατα- 7  
 φέρεσθαι· ῥᾶον γὰρ τὴν φυλακὴν τῶν  
 τριήρων ἐλάνθανον, ὅποτε πνεῦμα ἐκ  
 πόντου εἴη· ἄπορον γὰρ ἐγίγνετο περιορ-  
 μεῖν, τοῖς δὲ ἀφειδῆς ὁ κατάπλους  
 καθειστήκει· ἐπώκελλον γὰρ τὰ πλοῖα  
 τετιμημένα χρημάτων, καὶ οἱ ὀπλῖται  
 περὶ τὰς κατάρσεις τῆς νήσου ἐφύλασσον.  
 ὅσοι δὲ ἐν γαλήνῃ κινδυνεύσειαν, ἡλί-  
 σκοντο. ἐσένεον δὲ καὶ κατὰ τὸν λιμένα 8  
 κολυμβηταὶ ὕφυδροι, καλωδίῳ ἐν ἄσκοις  
 ἐφέλκοντες μήκωνα μεμελιτωμένην καὶ  
 λίνου σπέρμα κεκομμένον· ὃν τὸ πρῶτον  
 λανθανόντων φυλακαὶ ὕστερον ἐγένοντο.  
 παντὶ τε τρόπῳ ἐκάτεροι ἐτεχνῶντο, οἳ 9  
 μὲν ἐσπέμπειν τὰ σιτία, οἳ δὲ μὴ λανθά-  
 νειν σφᾶς.

v.l. ὁσιν ἂν.

δὲ γαλήνῃ mss.  
 corr. B.



ΠΕΡΙ ΤΗΝ ΠΕΛΟ-  
ΠΟΝΝΗCON.

αὐτοῦς.

27. Ἐν δὲ ταῖς Ἀθήναις πυνθανόμενοι  
περὶ τῆς στρατιᾶς ὅτι τλαιπωρεῖται καὶ  
σίτος τοῖς ἐν τῇ νήσῳ ἐσπλεῖ, ἡπόρ- ὅτι ἐσπλεῖ mss.  
corr. Cobet.  
ουν καὶ ἐδεδοίκεσαν μὴ σφῶν χειμῶν τὴν  
φυλακὴν ἐπιλάβοι, ὀρώντες τῶν τε ἐπι-  
τηδείων τὴν <sup>α</sup> κομιδὴν ἀδύνατον ἐσομένην  
ἅμα ἐν χωρίῳ ἐρήμῳ καὶ οὐδ' ἐν θέρει οἰοί  
τε ὄντες ἱκανὰ περιπέμπειν, τὸν τε ἔφορ-  
μον χωρίων ἀλιμένων ὄντων οὐκ ἐσόμενον  
. . . , ἀλλ' ἡ σφῶν ἀνέντων τὴν φυ- lacuna B.  
λακὴν περιγενήσεσθαι τοὺς ἄνδρας ἢ τοῖς  
πλοίοις ἢ τὸν σῖτον αὐτοῖς ἦγε χειμῶνα  
2 τηρήσαντας ἐκπλεύσεσθαι. πάντων δὲ  
ἐφοβούντο μάλιστα τοὺς Λακεδαιμονίους,  
ὅτι ἔχοντάς τι ἰσχυρὸν αὐτοὺς ἐνόμιζον  
οὐκέτι σφίσιν ἐπικηρυκεύεσθαι· καὶ  
μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι.  
3 Κλέων δὲ γνούς αὐτῶν τὴν ἐς αὐτὸν  
ὑποψίαν περὶ τῆς κωλύμενης τῆς ξυμ-  
βάσεως οὐ τάληθ' ἔφη λέγειν τοὺς  
ἐξαγγέλλοντας. παραινούντων δὲ τῶν  
ἀφυγμένων, εἰ μὴ σφίσι πιστεύουσι,  
κατασκόπους τινὰς πέμψαι, ἡρέθη κατὰ  
σκοπος αὐτὸς μετὰ Θεαγένους ὑπὸ v.l. Θεογένους.  
4 Ἀθηναίων. καὶ γνούς ὅτι ἀναγκασθή-  
σεται ταῦτά λέγειν οἷς διέβαλλεν ἡ τάν- ἡ ταῦτά mss. corr.  
Cobet.  
αντία εἰπὼν ψευδὴς φανήσεται, παρήνει φανήσεσθαι mss.  
corr. Krueger.  
τοῖς Ἀθηναίοις, ὀρών <sup>α</sup> καὶ ὠρμημένους  
τι τὸ πλέον τῇ γνώμῃ στρατεύειν, ὥς  
χρὴ κατασκόπους μὲν μὴ πέμπειν μηδὲ  
διαμέλλειν καιρὸν παρίεντας, εἰ δὲ δοκεῖ  
αὐτοῖς ἀληθὴ εἶναι τὰ ἀγγελλόμενα,  
5 πλεῖν ἐπὶ τοὺς ἄνδρας. καὶ ἐς Νικίαν τὸν

Νικηράτου στρατηγὸν ὄντα ἀπεσήμεινεν, ἐχθρὸς ὢν <sup>Δ</sup>, ῥάδιον εἶναι παρασκευῇ, εἰ ἄνδρες εἶεν οἱ στρατηγοί, πλεύσαντας λαβεῖν τοὺς ἐν τῇ νήσῳ, καὶ αὐτός γ' ἂν, εἰ ἦρχε, ποῆσαι τοῦτο.

καὶ ἐπιτιμῶν.

28. Ὁ δὲ Νικίας τῶν τε Ἀθηναίων <sup>ὑπό τι θορ. Cobet.</sup> τι ὑποθορυβησάντων ἐς τὸν Κλέωνα, ὃ τι οὐ καὶ νῦν πλεῖ, εἰ ῥάδιόν γε αὐτῷ φαίνεται, καὶ ἅμα ὁρῶν αὐτὸν ἐπιτιμῶντα, ἐκέλευεν ἦν τινα βούλεται δύναμιν λαβόντα τὸ ἐπὶ σφᾶς εἶναι ἐπιχειρεῖν. ὁ δὲ 2 τὸ μὲν πρῶτον οἰόμενος αὐτὸν λόγῳ μόνον ἀφίεναι ἐτοῖμος ἦν, γνούς δὲ τῷ ὄντι παραδωσείοντα ἀνεχώρει καὶ οὐκ ἔφη αὐτὸς ἄλλ' ἐκείνον στρατηγεῖν, δεδιώς ἤδη καὶ οὕτως οὐκ ἂν οἰόμενός οἱ αὐτὸν τολμῆσαι ὑποχωρῆσαι. αὐθις δ' ὁ 3 Νικίας ἐκέλευε καὶ ἐξίστατο τῆς ἐπὶ Πύλῳ ἀρχῆς καὶ μάρτυρας τοὺς Ἀθηναίους ἐποεῖτο. οἱ δέ, οἷον ὄχλος φιλεῖ ποεῖν, ὅσῳ μᾶλλον ὁ Κλέων ὑπέφειγε τὸν πλοῦν καὶ ἐξανεχώρει <sup>Δ</sup>, τόσῳ ἐπεκελεύοντο τῷ Νικίᾳ παραδιδόναι τὴν ἀρχὴν καὶ ἐκείνῳ ἐπεβόων πλεῖν. ὥσ- 4 τε οὐκ ἔχων ὅπως τῶν εἰρημένων ἔτι ἀπαλλαγῇ, ὑφίσταται τὸν πλοῦν, καὶ παρελθὼν οὔτε φοβεῖσθαι ἔφη Λακεδαιμονίους πλεύσεσθαι τε λαβὼν ἐκ μὲν τῆς πόλεως οὐδένα, Λημνίους δὲ καὶ Ἰμβρίους τοὺς παρόντας καὶ <sup>Δ</sup> οἱ ἦσαν 5 ἐκ τε Αἰνίου βεβοηθηκότες καὶ ἄλλοθεν τοξότας τετρακοσίους· ταῦτα δὲ ἔχων πρὸς τοῖς ἐν Πύλῳ στρατιώταις

τὰ εἰρημένα.

ΠΕΛΤΑΣΤΑΣ.

v.l. ἔχων ἔφη.

ἐντὸς ἡμερῶν εἴκοσιν ἢ ἄξειν Λακεδαι-  
 5 μονίους ζώντας ἢ αὐτοῦ ἀποκτενεῖν. τοῖς  
 δὲ Ἀθηναίοις ἐνέπεσε μὲν τι καὶ γέλωτος  
 τῇ κουφολογίᾳ αὐτοῦ, ἀσμένοις δ' ὅμως  
 ἐγίγνετο τοῖς σώφροσι τῶν ἀνθρώπων,  
 λογιζομένοις δυοῖν ἀγαθοῖν τοῦ ἐτέρου  
 τεύξεσθαι, ἢ Κλέωνος ἀπαλλαγῆσεσθαι,  
 ὃ μᾶλλον ἠλπίζον, ἢ σφαλεῖσι γνώμης  
 Λακεδαιμονίους σφίσι χειρώσεσθαι.

29. Καὶ πάντα διαπραξάμενος ἐν τῇ  
 ἐκκλησίᾳ, καὶ ψηφισαμένων Ἀθηναίων  
 αὐτῷ τὸν πλοῦν, τῶν τε ἐν Πύλῳ  
 στρατηγῶν ἕνα προσελόμενος, Δημοσθένη,

2 τὴν ἀναγωγὴν διὰ τάχους ἐποιεῖτο. τὸν v.l. ἀγωγὴν.

δὲ Δημοσθένη προσέλαβε πυνθανόμενος

τὴν ἀπόβασιν ἐς τὴν νῆσον ποιεῖσθαι v.l. αὐτὸν ἐς.

διανοεῖσθαι. οἱ γὰρ στρατιῶται κακοπα- νῆσον διανοεῖσθαι

θοῦντες τοῦ χωρίου τῇ ἀπορίᾳ καὶ μᾶλλον mss. corr. Cobet.

πολιορκούμενοι ἢ πολιορκοῦντες ὥρμητο

3 διακινδυνεύσαι. καὶ αὐτῷ ἔτι ῥώμην καὶ

ἢ νῆσος ἐμπρησθεῖσα παρέσχε. πρότερον

μὲν γὰρ οὔσης ὑλώδους ἐπὶ τὸ πολὺ

καὶ ἀτριβοῦς διὰ τὴν αἰὲ ἐρημίαν ἐφο-

βεῖτο καὶ πρὸς τῶν πολεμίων ἐνόμιζε

μᾶλλον εἶναι. πολλῷ γὰρ ἂν στρατο-

πέδῳ ἀποβάντι ἐξ ἀφανοῦς χωρίου προσ-

βάλλοντας αὐτοὺς βλάπτειν. σφίσι

μὲν γὰρ τὰς ἐκείνων ἀμαρτίας καὶ

παρασκευὴν ὑπὸ τῆς ὕλης οὐκ ἂν ὁμοίως

δῆλα εἶναι, τοῦ δὲ αὐτῶν στρατοπέδου

καταφανὴ ἂν εἶναι πάντα τὰ ἀμαρτήματα,

ὥστε προσπίπτειν ἂν αὐτοὺς ἀπροσδο-

κήτως ἢ βούλονται. ἐπ' ἐκείνους γὰρ ἂν

αὐτῆς.

τοῦτο.

v.l. κρείττους.

εἶναι τὴν ἐπιχείρησιν. εἰ δ' αὖ ἐς δασὺ 4  
χωρίον βιάζοιτο ὁμόσε ἵεναι, τοὺς ἐλάσ-  
σους, ἐμπείρους δὲ τῆς χώρας, κρείσσους  
ἐνόμιζε τῶν πλεόνων ἀπείρων· λαυθάνειν  
τε ἂν τὸ ἑαυτῶν στρατόπεδον πολὺ ὄν  
διαφθειρόμενον, οὐκ οὔσης τῆς προ-  
όψεως.

ἢ χρᾶν ἀλλή-  
λοις ἐπιβοη-  
θεῖν.

τότε ὡς mss. corr. B.

ποιεῖσθαι mss.  
corr. B.

ἤξων mss. corr. B.

30. Ἀπὸ δὲ τοῦ Αἰτωλικοῦ πάθους, δ  
διὰ τὴν ὕλην μέρος τι ἐγένετο, οὐχ  
ἥκιστα αὐτὸν ταῦτα ἐσῆει. τῶν δὲ 2  
στρατιωτῶν ἀναγκασθέντων διὰ τὴν  
στενοχωρίαν τῆς νήσου τοῖς ἐσχάτοις  
προσίσχοντας ἀριστοποιεῖσθαι διὰ προ-  
φυλακῆς καὶ ἐμπρήσαντός τινος κατὰ  
μικρὸν τῆς ὕλης ἄκοντος, ἀπὸ τούτου,  
πνεύματος ἐπιγενομένου, τὸ πολὺ αὐτῆς  
ἔλαθε κατακαυθέν. οὕτω δὲ τοὺς τε 3  
Λακεδαιμονίους μᾶλλον κατιδὼν πλείους  
ὄντας—ὑπονοῶν πρότερον ἐλάσσοσι τὸν  
σῖτον αὐτοῦ ἐσπέμπειν—τότε τε ὡς ἐπ'  
ἀξιόχρεων τοὺς Ἀθηναίους μᾶλλον σπου-  
δὴν ποιουμένους, τὴν τε νήσον εὐαπο-  
βατωτέραν οὖσαν, τὴν ἐπιχείρησιν παρε-  
σκευάζετο, στρατιάν τε μεταπέμπων ἐκ  
τῶν ἐγγὺς ξυμμάχων καὶ τὰ ἄλλα  
ἐτοιμάζων. Κλέων δὲ ἐκείνῳ τε προπέμ- 4  
ψας ἄγγελον ὡς ἤξει καὶ ἔχων στρατιάν  
ἣν ᾗτήσατο ἀφικνεῖται ἐς Πύλον. καὶ  
ἅμα γενόμενοι πέμπουσι πρῶτον ἐς τὸ ἐν  
τῇ ἡπείρῳ στρατόπεδον κήρυκα, προ-  
καλούμενοι εἰ βούλονται ἄνευ κινδύνου  
τοὺς ἐν τῇ νήσῳ ἄνδρας σφίσι τά τε  
ὅπλα καὶ σφᾶς αὐτοὺς κελεύειν παρα-

δοῦναι, ἐφ' ᾧ φυλακῇ τῇ μετρίᾳ τη-  
ρήσονται, ἕως ἂν τι περὶ τοῦ πλεόνος  
ξυμβαθῇ.

αὐτῶν.

31. Οὐ προσδεξαμένων δὲ ἄ μίαν μὲν  
ἡμέραν ἐπέσχον, τῇ δ' ὑστεραία ἀνηγά-  
γοντο μὲν νυκτὸς ἐπ' ὀλίγας ναῦς τοὺς  
ὀπλίτας πάντας ἐπιβιβάσαντες, πρὸ  
δὲ τῆς ἕω ὀλίγον ἀπέβαινον τῆς νήσου  
ἐκατέρωθεν, ἕκ τε τοῦ πελάγους καὶ πρὸς  
τοῦ λιμένος, ὀκτακόσιοι μάλιστα ὄντες  
ὀπλῖται, καὶ ἐχώρουν δρόμῳ ἐπὶ τὸ  
2 πρῶτον φυλακτήριον τῆς νήσου. ὧδε γὰρ  
διετετάχατο. ἐν ταύτῃ μὲν τῇ ἄ φυλακῇ  
ὥς τριάκοντα ἦσαν ὀπλῖται, μέσον δὲ  
καὶ ὁμαλώτατόν τε καὶ περὶ τὸ ὕδωρ οἱ  
πλείστοι αὐτῶν καὶ Ἐπιτάδας ὁ ἄρχων  
εἶχε, μέρος δέ τι οὐ πολὺ τοῦσχατον αὐτοῦ τὸ ἔσχατον  
ἐφύλασσε τῆς νήσου τὸ πρὸς τὴν Πύλον, mss. corr. Cobet.  
ὃ ἦν ἕκ τε θαλάσσης ἀπόκρημνον καὶ ἐκ  
τῆς γῆς ἠκιστα ἐπίμαχον· καὶ γάρ τι καὶ  
ἔρυμα αὐτόθι ἦν παλαιὸν λίθων λογάδην  
πεπονημένον, ὃ ἐνόμιζον σφίσιν ὠφέλιμον  
ἂν εἶναι, εἰ καταλαμβάνοι ἀναχώρησις  
βιαιοτέρα. οὕτω μὲν τεταγμένοι ἦσαν.

πρώτη.

32. Οἱ δὲ Ἀθηναῖοι τοὺς μὲν πρώτους  
φύλακας, οἷς ἐπέδραμον, εὐθὺς δια-  
φθείρουσιν, ἐν τε ταῖς εὐναῖς ἔτι καὶ ἐτι ἀναλαμβ. mss.  
ἀναλαμβάνοντας τὰ ὅπλα, λαθόντες corr. Badham.  
ποησάμενοι τὴν ἀπόβασιν, οἰομένων αὐ- ὅπλα καὶ λαθόντες  
τῶν τὰς ναῦς κατὰ τὸ ἔθος ἐς ἔφορμον τὴν mss. corr. B.  
2 τῆς νυκτὸς πλεῖν. ἅμα δὲ ἔφ' ἑγγυνομένη  
καὶ ὁ ἄλλος στρατὸς ἀπέβαινον, ἕκ μὲν v.l. ἐπέβαινον.  
νεῶν ἑβδομήκοντα καὶ ὀλίγῳ πλεόνων

θαλαμίων mss.

τοξόται τε mss.  
corr. Krueger.

πάντες πλὴν θαλαμίων, ὥς ἕκαστοι ἐ-  
σκευασμένοι, τοξόται δὲ ὀκτακόσιοι καὶ  
πελτασταὶ οὐκ ἐλάσσους τούτων, Μεσ-  
σηνίων τε οἱ βεβοηθηκότες καὶ ἄλλοι  
ὅσοι περὶ Πύλον κατεῖχον πάντες πλὴν  
τῶν ἐπὶ τοῦ τείχους φυλάκων. Δημο- 3  
σθένους δὲ τάξαντος διέστησαν κατὰ δια-  
κοσίους τε καὶ πλείους, ἔστι δ' ἡ ἐλάσ-

λαβόντες mss. corr.  
Cobet.

v.l. κекωλυμένοις.

σους, τῶν χωρίων τὰ μετεωρότατα κατα-  
λαβόντες, ὅπως ὅτι πλείστη ἀπορία ἦ  
τοῖς πολεμίοις πανταχόθεν κεκυκλωμένοις  
καὶ μὴ ἔχωσι πρὸς ὃ τι ἀντιτάξωνται,  
ἀλλ' ἀμφίβολοι γίνωνται τῷ πλήθει,  
εἰ μὲν τοῖς πρόσθεν ἐπίοιεν, ὑπὸ τῶν  
κατόπιν βαλλόμενοι, εἰ δὲ τοῖς πλαγίοις,  
ὑπὸ τῶν ἐκατέρωθεν παρατεταγμένων.  
κατὰ νώτου τε αἰεὶ ἔμελλον αὐτοῖς, ἦ 4  
χωρήσειαν, οἱ πολέμιοι ἔσεσθαι ψιλοὶ  
καὶ οἱ ἀπορώτατοι, τοξεύμασι καὶ ἀκον-  
τίοις καὶ λίθοις καὶ σφενδόναις ἐκ πολλοῦ  
ἔχοντες ἀλκὴν· οἷς μὴδὲ ἐπελθεῖν οἶόν  
τε ἦν· φεύγοντές τε γὰρ ἐκράτουν καὶ  
ἀναχωροῦσιν ἐπέκειντο. τοιαύτη μὲν 5  
γνώμη ὁ Δημοσθένης τό τε πρῶτον τὴν  
ἀπόβασιν ἐπενόει καὶ ἐν τῷ ἔργῳ ἔταξεν.

οἱ ἀπορώτατοι mss.  
corr. Cobet.

ἐπραξεν Naber.

33. Οἱ δὲ περὶ τὸν Ἐπιτάδαν ἄ ὥς  
εἶδον τό τε πρῶτον φυλακτήριον διε-  
φθαρμένον καὶ στρατὸν σφίσιν ἐπιόντα,  
ξυνετάξαντο καὶ τοῖς ὀπλίταις τῶν  
Ἀθηναίων ἐπῆσαν, βουλόμενοι ἐς χεῖρας  
ἐλθεῖν· ἐξ ἐναντίας γὰρ οὗτοι καθειστή-  
κεσαν, ἐκ πλαγίου δὲ οἱ ψιλοὶ καὶ κατὰ  
νώτου· τοῖς μὲν οὖν ὀπλίταις οὐκ ἔδυνή- 2

καὶ ὅπερ ἦν  
πλείστον τῶν  
ἐν τῇ νήσῳ from  
31, supra.

θησαν προσμείξαι οὐδὲ τῇ σφετέρᾳ ἐμπειρίᾳ χρήσασθαι. οἱ γὰρ ψιλοὶ ἐκατέρωθεν βάλλοντες εἶργον, καὶ ἅμα ἐκεῖνοι οὐκ ἀντεπήσαν, ἀλλ' ἡσύχαζον· τοὺς δὲ ψιλοὺς, ἣ μάλιστα αὐτοῖς προθέοντες προσκέοιντο, ἔτρεπον, καὶ οἱ ὑποστρέφοντες ἡμύνοντο, ἄνθρωποι κούφως τε ἐσκευασμένοι καὶ προλαμβάνοντες ῥαδίως τῆς φυγῆς χωρίων τε χαλεπότητι καὶ ὑπὸ τῆς πρὶν ἐρημίας τραχέων ὄντων, ἐν οἷς οἱ Λακεδαιμόνιοι οὐκ ἐδύναντο διώκειν ὄπλα ἔχοντες.

34. Χρόνον μὲν οὖν τινὰ ὀλίγον οὕτω πρὸς ἀλλήλους ἡκροβολίσαντο· τῶν δὲ Λακεδαιμονίων οὐκέτι ὀξέως ἐπεκθεῖν ἢ προσπίπτοιεν δυναμένων, γινόντες αὐτοὺς οἱ ψιλοὶ βραδυτέρους ἤδη ὄντας <sup>Α</sup>, καὶ αὐτοὶ τῇ τε ὄψει <sup>Α</sup> τὸ τοῦ θαρσεῖν mss. πιστὸν εἰληφότες πολλαπλάσιοι φαί- <sup>πλείστον mss.</sup> νόμενοι καὶ ξυνειθισμένοι μᾶλλον ὥστε <sup>corr. Dobree.</sup> μηκέτι δεινούς αὐτοὺς ὁμοίως σφίσι <sup>μᾶλλον μηκέτι mss. corr. B.</sup> φαίνεσθαι—ὅτι οὐκ εὐθὺς ἄξια τῆς προσδοκίας ἐπεπόνθεσαν—ὥσπερ ὅτε πρῶτον ἀπέβαινον τῇ γνώμῃ δεδουλωμένοι ὡς ἐπὶ Λακεδαιμονίους, καταφρονήσαντες καὶ ἐμβοήσαντες ἀθρόοι ὥρμησαν ἐπ' αὐτοὺς καὶ ἔβαλλον λίθοις τε καὶ τοξεύμασι καὶ ἀκοντίοις, ὡς ἕκαστός τι <sup>2</sup> πρόχειρον εἶχε. γενομένης δὲ τῆς βοῆς ἅμα τῇ ἐπιδρομῇ ἐκπληξίς τε ἐνέπεσεν ἀνθρώποις ἀήθεσι τοιαύτης μάχης καὶ ὁ κοινορτὸς τῆς ὕλης νεώστι κεκαυμένης ἐχώρει πολλὸν ἄνω, ἄπορον τε ἦν ἰδεῖν τὸ

τῷ ἀμύνασθαι.  
τὸ θαρσεῖν.

πρὸ αὐτοῦ ὑπὸ τῶν τοξευμάτων καὶ λίθων  
 ἀπὸ πολλῶν ἀνθρώπων μετὰ τοῦ κονιορ-  
 τοῦ ἅμα φερομένων. τό τε ἔργον ἐνταῦθα 3  
 χαλεπὸν τοῖς Λακεδαιμονίοις καθίστατο.  
 οὔτε γὰρ οἱ πῖλοι ἔστεγον τὰ τοξεύματα,  
 δοράτιά τε ἐναπεκέκλαστο βαλλομένων,  
 εἶχόν τε οὐδὲν σφίσιν αὐτοῖς χρήσασθαι  
 ἀποκεκλημένοι μὲν τῆς ὄψεως, ἂ ὑπὸ δὲ  
 τῆς μείζονος βοῆς τῶν πολεμίων τὰ ἐν  
 αὐτοῖς παραγγελλόμενα οὐκ ἔσακούοντες,  
 κινδύνου τέ πανταχόθεν περιεστώτος καὶ  
 οὐκ ἔχοντες ἐλπίδα καθ' ὃ τι χρή ἀμυνο-  
 μένους σωθῆναι.

35. Τέλος δὲ τραυματιζομένων ἤδη  
 πολλῶν διὰ τὸ αἰεὶ ἐν τῷ αὐτῷ ἀνα-  
 στρέφεισθαι, ξυγκλήσαντες ἐχώρησαν ἐς τὸ  
 ἔσχατον ἔρυμα τῆς νήσου, ὃ οὐ πολὺ  
 ἀπέειχε, καὶ τοὺς ἑαυτῶν φύλακας. ὥς 2  
 δὲ ἐνέδοσαν, ἐνταῦθα ἤδη πολλῷ ἔτι  
 πλέονι βοῇ τεθαρσηκότες οἱ ψιλοὶ ἐπέ-  
 κειντο, καὶ τῶν Λακεδαιμονίων ὅσοι μὲν  
 ὑποχωροῦντες ἐγκατελαμβάνοντο, ἀπέ-  
 θνησκον, οἱ δὲ πολλοὶ διαφυγόντες ἐς τὸ  
 ἔρυμα μετὰ τῶν ταύτη φυλάκων ἐτάξαντο  
 παρὰ πᾶν ὥς ἀμυνόμενοι ἥπερ ἦν  
 ἐπίμαχον. καὶ οἱ Ἀθηναῖοι ἐπισπόμενοι 3  
 περίοδον μὲν αὐτῶν καὶ κύκλωσιν χωρίου  
 ἰσχύι οὐκ εἶχον, προσιόντες δὲ ἐξ ἐναντίας  
 ὤσασθαι ἐπειρῶντο. καὶ χρόνον μὲν 4  
 πολλὸν καὶ τῆς ἡμέρας τὸ πλείστον  
 τάλαιπωρούμενοι ἀμφοτέροι ὑπὸ τε τῆς  
 μάχης καὶ δίψους καὶ ἡλίου ἀντείχον,  
 πειρώμενοι οἱ μὲν ἐξελάσασθαι ἐκ τοῦ

τῇ ὀψει mss. corr.  
 B.

ἐν αὐτοῖς mss.

τοῦ προορᾶν.

v.l. δίψης.



μετεώρου, οἱ δὲ μὴ ἐνδοῦναι· ῥᾶον δ' οἱ  
Λακεδαιμόνιοι ἡμύναντο ἢ ἐν τῷ πρίν,  
οὐκ οὔσης σφῶν τῆς κυκλώσεως ἐς τὰ  
πλάγια.

36. Ἐπειδὴ δὲ ἀπέραντον ἦν, προσ-  
ελθὼν ὁ τῶν Μεσσηνίων στρατηγὸς  
Κλέωνι καὶ Δημοσθένει ἄλλως ἔφη  
πονεῖν σφᾶς· εἰ δὲ βούλονται ἑαυτῷ  
δοῦναι τῶν τοξοτῶν μέρος τι καὶ τῶν  
ψιλῶν, περιμέναι κατὰ νώτου αὐτοῖς ὁδῷ  
ἢ ἂν αὐτὸς εὕρῃ, καὶ δοκεῖν βιάσεσθαι εὕρῃ δοκεῖν mss.  
corr. Cobet.

ὥστε μὴ ἰδεῖν  
ἐκείνοyc.

2 τὴν ἔφοδον. λαβὼν δὲ ἃ ἠτήσατο, ἐκ τοῦ  
ἀφανοῦς ὁρμήσας, <sup>Δ</sup> κατὰ τὸ αἰεὶ παρῆικον  
τοῦ κρημνώδους τῆς νήσου προβαίνων  
καὶ ἢ οἱ Λακεδαιμόνιοι χωρίου ἰσχύι  
πιστεύσαντες οὐκ ἐφύλασσον, χαλεπῶς  
τε καὶ μόλις περιελθὼν ἔλαθε, καὶ ἐπὶ  
τοῦ μετεώρου ἐξαπλῆγς ἀναφανεῖς κατὰ  
νώτου αὐτῶν τοὺς μὲν τῷ ἀδοκῆτῳ  
ἐξέπληξε, τοὺς δὲ ἃ προσεδέχοντο ἰδόν-  
3 τας πολλῷ μᾶλλον ἐπέρρωσε. καὶ οἱ  
Λακεδαιμόνιοι βαλλόμενοι τε ἀμφοτέ-  
ρωθεν ἤδη καὶ γιγνόμενοι ἐν τῷ αὐτῷ  
ξυμπτώματι, ὥς μικρὸν μεγάλῳ εἰκάσαι,  
τῷ ἐν Θερμοπύλαις—ἐκεῖνοί τε γὰρ τῇ  
ἀτραπῷ περιελθόντων <sup>Δ</sup> διεφθάρησαν,  
οὗτοί τε ἀμφίβολοι ἤδη ὄντες οὐκέτι  
ἀντείχον—πολλοῖς τε ὀλίγοι μαχόμενοι ἀντείχον ἄλλα mss.  
corr. B.  
καὶ ἀσθενεῖα σωμάτων διὰ τὴν σιτόδειαν σιτόδειαν mss.  
ὑπεχώρουν· καὶ οἱ Ἀθηναῖοι ἐκράτουν corr. Cobet.  
ἤδη τῶν ἐφόδων.

Τῶν περσῶν.

37. Γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημο-  
σθένης, εἰ καὶ ὅποσονοῦν μᾶλλον ἐν- στι ei mss. corr.  
Cobet.

δώσουσι, διαφθαρησομένους αὐτοὺς ὑπὸ  
τῆς σφετέρας στρατιᾶς, ἔπαυσαν τὴν  
μάχην καὶ τοὺς ἑαυτῶν ἀπείρξαν, βουλό-  
μενοι ἀγαγεῖν Ἀθηναίοις ζῶντας, εἴ

αὐτοῦς.

πὼς τοῦ κηρύγματος ἀκούσαντες ἐπι-  
κλασθεῖεν τῇ γνώμῃ ἅ καὶ ἡσσηθείεν  
τοῦ παρόντος δεινοῦ. ἐκήρυξάν τε εἰ  
βούλουντο τὰ ὄπλα παραδοῦναι καὶ σφᾶς  
αὐτοὺς Ἀθηναίοις ὥστε βουλευσαί ὃ τι  
ἀν ἐκείνοις δοκῇ.

τὰ ὄπλα παρα-  
δοῦναι.

38. Οἱ δὲ ἀκούσαντες παρήκαν τὰς  
ἀσπίδας οἱ πλείστοι καὶ τὰς χεῖρας  
ἀνέσεισαν δηλοῦντες προσίεσθαι τὰ κεκη-  
ρυγμένα. μετὰ δὲ ταῦτα γενομένης τῆς  
ἀνοκωχῆς ξυνήλθον ἐς λόγους ὃ τε Κλέων  
καὶ ὁ Δημοσθένης καὶ ἐκείνων Στύφων ὁ  
Φάρακος, τῶν πρότερον ἀρχόντων τοῦ  
μὲν πρώτου τεθνηκότος, Ἐπιτάδου, τοῦ  
δὲ μετ' αὐτὸν Ἰππαγρέτου ἐφηρημένου  
ἐν τοῖς νεκροῖς ἔτι ζώντος κειμένου ὡς  
τεθνεώτος, αὐτὸς τρίτος ἐφηρημένος ἄρ-  
χειν κατὰ νόμον, εἴ τι ἐκείνοι πάσχοιεν.

v.l. ἱππαγρέτου.

ἔλεγε δὲ ὁ Στύφων ὅτι βούλονται δια-  
κηρυκεύσασθαι πρὸς τοὺς ἐν τῇ ἡπείρῳ  
Λακεδαιμονίους ὃ τι χρὴ σφᾶς ποιεῖν. καὶ

2 καὶ οἱ μετ' αὐ-  
τοῦ.

ἐκείνων μὲν οὐδένα ἀφιέντων, αὐτῶν δὲ  
καλούντων ἐκ τῆς ἡπείρου κήρυκα καὶ  
γενομένων ἐπερωτήσεων δις ἢ τρίς ὁ  
τελευταῖος διαπλεύσας αὐτοῖς ἀπὸ τῶν  
ἐκ τῆς ἡπείρου Λακεδαιμονίων ἀνὴρ  
ἀπήγγειλεν ὅτι "οἱ Λακεδαιμόνιοι κελεύ-  
ουσιν ὑμᾶς αὐτοὺς περὶ ὑμῶν αὐτῶν  
βουλεύεσθαι, μηδὲν αἰσχρὸν ποιοῦντας."

τῶν ἀθη-  
ναίων.

ἀφέντων mss.

corr. Cobet.

κήρυκας mss. corr.

Naber.

οἱ δὲ καθ' ἑαυτοὺς βουλευσάμενοι τὰ  
 ὄπλα παρέδωσαν καὶ σφᾶς αὐτούς.  
 4 καὶ ταύτην μὲν τὴν ἡμέραν καὶ τὴν  
 ἐπιούσαν νύκτα ἐν φυλακῇ εἶχον αὐτοὺς  
 οἱ Ἀθηναῖοι· τῇ δ' ὑστεραίᾳ οἱ μὲν  
 Ἀθηναῖοι τροπαῖον στήσαντες ἐν τῇ  
 νήσῳ τὰ ἄλλα διεσκευάζοντο ὥς ἐς v.l. τᾶλλα.  
 πλοῦν καὶ τοὺς ἄνδρας τοῖς τριηράρχοις  
 διεδίδωσαν ἐς φυλακὴν, οἱ δὲ Λακεδαι-  
 μόνιοι κήρυκα πέμψαντες τοὺς νεκροὺς  
 5 διεκομίσαντο. ἀπέθανον δ' ἐν τῇ νήσῳ  
 καὶ ζῶντες ἐλήφθησαν τοσοῖδε· εἴκοσι  
 μὲν ὀπλίται διέβησαν καὶ τετρακόσιοι  
 οἱ πάντες· τούτων ζῶντες ἐκομίσθησαν  
 ὀκτὼ ἀποδέοντες τριακόσιοι, οἱ δὲ ἄλλοι  
 ἀπέθανον. καὶ Σπαρτιᾶται τούτων ἦσαν  
 τῶν ζώντων περὶ εἴκοσι καὶ ἑκατόν.  
 Ἀθηναίων δὲ οὐ πολλοὶ διεφθάρησαν· ἡ  
 γὰρ μάχη οὐ σταδία ἦν.

οἱ ἐν τῇ νήσῳ.

39. Χρόνος δὲ ὁ ξύμπας ἐγένετο ὅσον  
 οἱ ἄνδρες ἔπολιορκήθησαν, ἀπὸ τῆς  
 ναυμαχίας μέχρι τῆς ἐν τῇ νήσῳ μάχης,  
 2 ἐβδομήκοντα ἡμέραι καὶ δύο. τούτων  
 περὶ εἴκοσιν ἡμέρας, ἐν αἷς οἱ πρέσβεις  
 περὶ τῶν σπονδῶν ἀπῆσαν, ἐσιτοδο-  
 τοῦντο, τὰς δὲ ἄλλας τοῖς ἐσπλέουσι  
 λάθρα διετρέφοντο· καὶ ἦν σίτος ἐν  
 τῇ νήσῳ καὶ ἄλλα βρώματα ἐγκατα-  
 ληφθέντα· ὁ γὰρ ἄρχων Ἐπιτάδας ἐνδεε-  
 στέρως ἐκάστω παρέιχεν ἢ πρὸς τὴν  
 3 ἐξουσίαν. οἱ μὲν δὴ Ἀθηναῖοι καὶ οἱ  
 Πελοποννήσιοι ἀνεχώρησαν τῷ στρατῷ  
 ἐκ τῆς Πύλου ἐκάτεροι ἐπ' οἴκου, καὶ

ἐγκατελήφθη mss.  
 corr. B.

τοῦ Κλέωνος καίπερ μανιώδης οὐσα  
ἢ ὑπόσχεσις ἀπέβη· ἐντὸς γὰρ εἴκο-  
σιν ἡμερῶν ἤγαγε τοὺς ἄνδρας, ὥσπερ  
ὑπέστη.

40. Παρὰ γνώμην τε δὴ μάλιστα τῶν  
κατὰ τὸν πόλεμον τοῦτο τοῖς Ἑλλησιν  
ἐγένετο· τοὺς γὰρ Λακεδαιμονίους οὔτε  
λιμῷ οὔτ' ἀνάγκῃ οὐδεμιᾷ ἤξιουν τὰ  
ὄπλα παραδοῦναι, ἀλλὰ ἔχοντας καὶ  
μαχομένους ὡς ἐδύναντο ἀποθνήσκειν.

ἀπιστοῦντές τε μὴ  
εἶναι τοὺς παραδόν-  
τας τοῖς τεθνεώσιν  
ὁμοίους mss.

καὶ τινος ἐρομένου ποτὲ ὕστερον τῶν  
Ἀθηναίων ξυμμάχων ἕνα τῶν ἐκ τῆς  
νῆσου αἰχμαλώτων εἰ οἱ τεθνεώτες αὐτῶν  
καλοὶ κάγαθοί, ἀπεκρίνατο αὐτῷ πολλοῦ  
ἂν ἄξιον εἶναι τὸν ἄτρακτον, λέγων τὸν  
οἰστόν, εἰ τοὺς ἀγαθοὺς διεγίγνωσκε,  
δήλωσιν ποιούμενος ὅτι ὁ ἐντυγχάνων  
τοῖς τε λίθοις καὶ τοξεύμασι διε-  
φθείρετο.

2 ἀΠΙΣΤΟΨΝΤΟΣ  
ΜΗ ΕἶΝΑΙ ΤΟΥΣ  
ΠΑΡΑΔΟΝΤΑΣ  
ΤΟΙΣ ΤΕΘΝΕΩΣΙΝ.  
ὈΜΟΙΟΥΣ.  
ΔΙ' ἈΧΘΗΔΟΝΑ.

41. Κομισθέντων δὲ τῶν ἀνδρῶν οἱ  
Ἀθηναῖοι ἐβούλευσαν δεσμοῖς μὲν αὐτοὺς  
φυλάσσειν μέχρι οὗ τι ξυμβῶσιν· ἦν δ'  
οἱ Πελοποννήσιοι πρὸ τούτου ἐς τὴν  
γῆν ἐσβάλωσιν, ἐξαγαγόντες ἀποκτεῖναι.  
τῆς δὲ Πύλου φυλακὴν κατεστήσαντο, καὶ 2  
οἱ ἐκ τῆς Ναυπάκτου Μεσσήνιοι ὡς ἐς  
πατρίδα ἄ ἄ πέμψαντες σφῶν αὐτῶν τοὺς  
ἐπιτηδειοτάτους ἐλήζοντο τὴν Λακωνικὴν  
καὶ πλείστα ἐβλαπτον ὁμόφωνοι ὄντες.  
οἱ δὲ Λακεδαιμόνιοι ἀμαθεῖς ὄντες ἐν τῷ 3  
πρὶν χρόνῳ ληστείας καὶ τοῦ τοιούτου  
πολέμου, τῶν τε Εἰλώτων αὐτομολούντων  
καὶ φοβούμενοι μὴ καὶ ἐπὶ μακρότερον

v.l. ἐλῆζον τε.

ἀπαθεῖς Her-  
werden.  
v.l. καὶ τοιούτου.

ΤΑΥΤΗΝ.

ἔΣΤΙ ΓΑΡ Ἡ ΠΥ-  
ΛΟΣ ΤΗΣ ΜΕΣ-  
ΣΗΝΙΔΟΣ ΠΟΤὲ  
ΟΥΣΗΣ ΓΗΣ FROM  
3, 2, supra.  
καὶ ΠΛΕΙΣΤΑ  
ΕΒΛΑΠΤΟΝ ὈΜΟ-  
ΦΩΝΟΙ ὄΝΤΕΣ  
from id.

αἴτοϋς.

σφίσι τι νεωτερισθῇ τῶν κατὰ τὴν χώ-  
ραν, οὐ ῥαδίως ἔφερον, ἀλλὰ, καίπερ οὐ  
βουλόμενοι ἐνδηλοὶ εἶναι τοῖς Ἀθηναίοις,  
ἐπρεσβεύοντο παρ' αὐτοὺς καὶ ἐπειρῶντο  
τὴν τε Πύλον καὶ τοὺς ἄνδρας κομίζεσθαι.  
4 οἱ δὲ μειζόνων τε ὠρέγοντο καὶ πολλάκις  
φοιτώντων αὐτοὺς ἀπράκτους ἀπέπεμ-  
πον. ταῦτα μὲν τὰ περὶ Πύλον γενό-  
μενα.

42. Τοῦ δ' αὐτοῦ θέρους μετὰ ταῦτα  
εὐθύς Ἀθηναῖοι ἐς τὴν Κορινθίαν ἐστρά-  
τευσαν ναυσὶν ὀγδοήκοντα καὶ δισχιλίοις  
ὀπλίταις ἑαυτῶν καὶ ἐν ἱππαγωγοῖς  
ναυσὶ διακοσίοις ἱππεύσιν· ἠκολούθουν  
δὲ καὶ τῶν ξυμμάχων Μιλήσιοι καὶ  
Ἄνδριοι καὶ Καρύστιοι, ἐστρατήγει δὲ  
2 Νικίας ὁ Νικηράτου τρίτος αὐτός. πλέ-  
οντες δὲ ἅμα ἔφ' ἔσχον μεταξὺ Χερσονή-  
σου τε καὶ Ῥείτου ἐς τὸν αἰγιαλὸν τοῦ  
χωρίου ὑπὲρ οὗ ὁ Σολύγειος λόφος ἐστίν,  
ἐφ' ὃν Δωριῆς τὸ πάλαι ἰδρυθέντες τοῖς  
ἐν τῇ πόλει Κορινθίοις ἐπολέμουν, οὓσιν  
Αἰολεῦσι· καὶ κώμη νῦν ἐπ' αὐτοῦ  
Σολύγεια καλουμένη ἐστίν. ἀπὸ δὲ  
τοῦ αἰγιαλοῦ τούτου ἔνθα αἱ νῆες  
κατέσχον ἢ μὲν κώμη αὕτη δώδεκα  
σταδίους ἀπέχει, ἢ δὲ Κορινθίων πόλις  
3 ἐξήκοντα, ὁ δὲ ἰσθμὸς εἴκοσι. Κορίν-  
θιοι δὲ προπυθόμενοι ἐξ Ἀργούς, ἃ ἐκ  
πλέονος ἐβοήθησαν ἐς ἰσθμὸν πάντες  
πλήν τῶν ἔξω ἰσθμοῦ· καὶ ἐν Ἀμπρακίᾳ  
καὶ ἐν Λευκάδι ἀπῆσαν αὐτῶν πεντα-  
κόσιοι φρουροί· οἱ δ' ἄλλοι πανδημεῖ

ὅτι ἡ στρατιὰ  
ἤξει τῶν ἀθη-  
ναίων.

Λευκαδίᾳ mss. corr.  
Cobet.

ἐπετήρουν τοὺς Ἀθηναίους οἱ κατα-  
σχῆσουσιν. ὥς δὲ αὐτοὺς ἔλαθον νυκτὸς 4  
καταπλεύσαντες καὶ τὰ σημεῖα αὐτοῖς  
ἤρθη, καταλιπόντες τοὺς ἡμίσεις αὐτῶν  
ἐν Κεγχρεῖᾳ, ἣν ἄρα οἱ Ἀθηναῖοι ἐπὶ  
τὸν Κρομμύωνα ἴωσιν, ἐβοήθουν κατὰ  
τάχος.

43. Καὶ Βάττος μὲν ὁ ἕτερος τῶν  
στρατηγῶν—δύο γὰρ ἦσαν ἐν τῇ μάχῃ οἱ  
παρόντες—λαβὼν λόχον ἦλθεν ἐπὶ τὴν  
Σολύγειαν κώμην φυλάξων ἀτείχιστον  
οὔσαν, Λυκόφρων δὲ τοῖς ἄλλοις ξυνέ-  
βαλεν. καὶ πρῶτον μὲν τῷ δεξιῷ κέρα 2  
τῶν Ἀθηναίων εὐθύς ἀποβεβηκότι πρὸ  
τῆς Χερσονήσου οἱ Κορινθιοὶ ἐπέκειντο,  
ἔπειτα δὲ καὶ τῷ ἄλλῳ στρατεύματι.  
καὶ ἦν ἡ μάχη καρτερὰ καὶ ἐν χερσὶ  
πᾶσα. καὶ τὸ μὲν δεξιὸν κέρας τῶν Ἀθη- 3  
ναίων καὶ Καρυστίων—οὗτοι γὰρ παρα-  
τεταγμένοι ἦσαν ἔσχατοι—ἐδέξαντό τε  
τοὺς Κορινθίους καὶ ἐώσαντο μόλις· οἱ δὲ  
ὑποχωρήσαντες πρὸς αἵμασιάν—ἦν γὰρ  
τὸ χωρίον πρόσαντες πᾶν—βάλλοντες  
τοῖς λίθοις καθύπερθεν ὄντες καὶ παιανί-  
σαντες ἐπῆσαν αὖθις, δεξαμένων δὲ τῶν  
Ἀθηναίων ἐν χερσὶν ἦν πάλιν ἡ μάχη.  
λόχος δὲ τις τῶν Κορινθίων ἐπιβοηθήσας 4  
τῷ εὐωνύμῳ κέρα ἑαυτῶν ἔτρεψε τῶν  
Ἀθηναίων τὸ δεξιὸν κέρας καὶ ἐπεδίωξεν  
ἐς τὴν θάλασσαν· πάλιν δὲ ἀπὸ τῶν  
νεῶν ἀνέστρεψαν οἳ τε Ἀθηναῖοι καὶ οἱ  
Καρύστιοι, τὸ δὲ ἄλλο στρατόπεδον 5

συνεχῶς mss. ἀμφοτέρωθεν ἐμάχετο ξυνεχῶς, μάλιστα

δὲ τὸ δεξιὸν κέρας τῶν Κορινθίων, ἐφ'  
 ᾧ ὁ Λυκόφρων ὦν κατὰ τὸ εὐώνυμον τῶν  
 Ἀθηναίων ἡμύνετο· ἤλπιζον γὰρ αὐτοὺς  
 ἐπὶ τὴν Σολύγειαυ κώμην πειράσειν.

44. Χρόνον μὲν οὖν πολὺν ἀντείχον  
 οὐκ ἐνδιδόντες ἀλλήλοις· ἔπειτα—ἦσαν  
 γὰρ τοῖς Ἀθηναίοις οἱ ἱππῆς ὠφέλιμοι  
 ξυμμαχόμενοι, τῶν ἐτέρων οὐκ ἐχόντων  
 ἵππους—ἐτράποντο οἱ Κορίνθιοι καὶ  
 ὑπεχώρησαν πρὸς τὸν λόφον καὶ ἔθεντο  
 τὰ ὄπλα καὶ οὐκέτι κατέβαινον, ἀλλ'  
 2 ἡσύχαζον. ἐν δὲ τῇ τροπῇ ταύτῃ  
 κατὰ τὸ δεξιὸν κέρας οἱ πλεῖστοί τε v.l. τε αὐτῶν.

τοῦτω τῷ  
 τρόπῳ.

ἀπέθανον καὶ Λυκόφρων ὁ στρατηγός.  
 ἡ δὲ ἄλλη στρατιὰ <sup>Δ</sup> οὐ κατὰ διώξιν  
 πολλὴν οὐδὲ ταχείας φυγῆς γενομένης,  
 ἐπεὶ ἐβιάσθη, ἐπαναχωρήσασα πρὸς τὰ  
 3 μετέωρα ἰδρύθη. οἱ δὲ Ἀθηναῖοι, ὡς  
 οὐκέτι αὐτοῖς ἐπῆσαν ἐς μάχην, τοὺς τε  
 νεκροὺς ἐσκύλευον καὶ τοὺς ἑαυτῶν  
 ἀνηροῦντο, τροπαῖόν τε εὐθέως ἔστησαν.  
 4 τοῖς δ' ἡμίσεσι τῶν Κορινθίων, οἱ ἐν τῇ  
 Κεγχρεῖ ἐκάθηντο φύλακες, μὴ ἐπὶ τὸν  
 Κρομμύωνα πλεύσωσι, τούτοις οὐ κατά-  
 δηλος ἡ μάχη ἦν ὑπὸ τοῦ ὄρους τοῦ  
 Ὀνείου· κοινορτὸν δὲ ὡς εἶδον καὶ ὡς καὶ ὡς mss.

τῶν ἐγγύς.  
 πελοποννη-  
 σίων.

ἔγνωσαν, ἐβοήθουν εὐθύς. ἐβοήθησαν  
 δὲ καὶ οἱ ἐκ τῆς πόλεως πρεσβύτεροι  
 τῶν Κορινθίων, αἰσθόμενοι τὸ γεγενη-  
 5 μένον. ἰδόντες δὲ οἱ Ἀθηναῖοι ξύμπαν-  
 τας ἐπιόντας καὶ νομίσαντες <sup>Δ</sup> ἄστυγει- v.l. αὐτοὺς ἐπιόν-  
 τῶν <sup>Δ</sup> βοήθειαν ἐπιέναι, ἀνεχώρουν <sup>τας</sup>.  
 κατὰ τάχος ἐπὶ τὰς ναῦς, ἔχοντες τὰ

σκυλεύματα καὶ τοὺς ἑαυτῶν νεκροὺς  
πλὴν δυοῖν, οὓς ἐγκατέλιπον οὐ δυνάμενοι  
εὐρεῖν. καὶ ἀναβάντες ἐπὶ τὰς ναῦς 6  
ἐπεραιώθησαν εἰς τὰς ἐπικειμένας νήσους,  
ἐκ δ' αὐτῶν ἐπικηρυκευσάμενοι τοὺς  
νεκροὺς οὓς ἐγκατέλιπον ὑποσπόνδους  
ἀνείλουντο. ἀπέθανον δὲ Κορινθίων μὲν  
ἐν τῇ μάχῃ δώδεκα καὶ διακόσιοι,  
Ἀθηναίων δὲ ὀλίγῳ ἐλάσσους ἢ πεντή-  
κοντα.

ἐλάσσους πεντή-  
κοντα mss. corr.  
Cobet.

45. Ἄραυτες δὲ ἐκ τῶν νήσων οἱ  
Ἀθηναῖοι ἔπλευσαν αὐθημερὸν εἰς Κρομ-  
μύνα τῆς Κορινθίας· ἀπέχει δὲ τῆς  
πόλεως εἴκοσι καὶ ἑκατὸν σταδίους. καὶ  
καθορμισάμενοι τὴν τε γῆν ἐδήλωσαν καὶ  
τὴν νύκτα ἠύλισαντο. τῇ δ' ὑστεραίᾳ 2  
παραπλεύσαντες εἰς τὴν Ἐπιδαυρίαν  
πρώτον καὶ ἀπόβασιν τινα ποησάμενοι  
ἀφίκοντο εἰς Μεθάναν τὴν μεταξὺ Ἐπιδαύ-  
ρου καὶ Τροιζῆνος, καὶ ἀπολαβόντες  
τὸν τῆς Χερσονήσου ἰσθμὸν ἐτείχισαν,  
καὶ φρούριον καταστησάμενοι ἐλήστευον  
τὸν ἔπειτα χρόνον τὴν τε Τροιζηνίαν γῆν  
καὶ Ἀλιάδα καὶ Ἐπιδαυρίαν. ταῖς δὲ  
ναυσίν, ἐπειδὴ ἐξετείχισαν τὸ χωρίον,  
ἀπέπλευσαν ἐπ' οἴκου.

Μεθώνην mss.

ἐν ᾧ ἡ μεθώνη  
ἐστὶ.

χρόνον δὲ Porpo.

46. Κατὰ δὲ τὸν αὐτὸν χρόνον ταῦτα  
ἐγένετο, καὶ Εὐρυμέδων καὶ Σοφοκλῆς,  
ἐπειδὴ ἐκ τῆς Πύλου ἀπήραν εἰς τὴν  
Σικελίαν ναυσὶν Ἀθηναίων, ἀφικόμενοι  
εἰς Κόρκυραν ἐστράτευσαν μετὰ τῶν ἐκ  
τῆς πόλεως ἐπὶ τοὺς ἐν τῷ ὄρει τῆς  
Ἰστώνης Κορκυραίων καθιδρυμένους, οἱ



- τότε μετὰ τὴν στάσιν διαβάντες ἐκράτουν  
 τε τῆς γῆς καὶ πολλὰ ἐβλαπτον.  
 2 προσβαλόντες δὲ τὸ μὲν τείχισμα εἶλον,  
 οἱ δὲ ἄνδρες καταπεφευγότες ἀθρόοι πρὸς  
 μετέωρόν τι ξυνέβησαν ὥστε τοὺς μὲν  
 ἐπικούρους παραδοῦναι, περὶ δὲ σφῶν τὰ  
 ὄπλα παραδόντων τὸν Ἀθηναίων δῆμον  
 3 διαγνῶναι. καὶ αὐτοὺς ἐς τὴν νῆσον οἱ  
 στρατηγοὶ τὴν Πτυχίαν ἐς φυλακὴν  
 διεκόμισαν ὑποσπόνδους, μέχρι οὗ Ἀθή-  
 ναζε πεμφθῶσιν, ὥστ' ἐάν τις ἀλφῶ ὥστε ἂν οἱ ὥστε  
 ἐάν mss. From  
 ἀποδιδράσκων, ἅπασιν λελύσθαι τὰς ὥστε το σπονδάς  
 some good mss.  
 omit.  
 4 σπονδάς. οἱ δὲ τοῦ δήμου προστάται  
 τῶν Κορκυραίων, δεδιότες μὴ οἱ Ἀθη-  
 ναῖοι ἐλθόντας οὐκ ἀποκτείνωσι, μη- τοὺς ἐλθόντας mss.  
 corr. Dobree.  
 5 χανῶνται τοιόνδε τι· τῶν ἐν τῇ νήσῳ  
 πείθουσὶ τινὰς ὀλίγους, ὑποπέμψαντες  
 φίλους καὶ διδάξαντες ὡς κατ' εὐνοίαν  
 δὴ ἄ λέγειν. ὅτι κράτιστον αὐτοῖς εἴη ὡς τάχιστα  
 ἀποδρᾶναι, πλοῖον δέ τι αὐτοὶ ἐτοιμάσειν·  
 μέλλειν γὰρ δὴ τοὺς στρατηγοὺς τῶν  
 Ἀθηναίων παραδώσειν αὐτοὺς τῷ δήμῳ  
 τῶν Κορκυραίων.  
 47. Ὡς δὲ ἔπεισαν καὶ μηχανησαμένων  
 τὸ πλοῖον ἐκπλέοντες ἐλήφθησαν, ἐλέλυν-  
 τό τε αἱ σπονδαὶ καὶ τοῖς Κορκυραίοις  
 2 παρεδέδοντο οἱ πάντες. ξυνελάβοντο δὲ  
 τοῦ τοιούτου οὐχ ἥκιστα, ὥστε ἀκριβῆ  
 τὴν πρόφασιν γενέσθαι καὶ τοὺς τεχνη-  
 σαμένους ἀδεέστερον ἐγχειρῆσαι, οἱ  
 στρατηγοὶ τῶν Ἀθηναίων, κατὰδηλοι  
 ὄντες τοὺς ἄνδρας . . . ἂν . . . ὑπ' ἄνδρας μὴ ἂν βού-  
 λεσθαι mss.  
 ἄλλων κομισθέντας, διότι αὐτοὶ ἐς lacunae B.

Σικελίαν ἔπλεον, τὴν τιμὴν τοῖς ἄγουσι  
προσποῆσαι. παραλαβόντες δὲ αὐτοὺς οἱ 3  
Κορκυραῖοι ἐς οἶκημα μέγα καθεῖρξαν,  
καὶ ὕστερον ἐξάγοντες κατὰ εἴκοσιν  
ἄνδρας διήγον διὰ δυοῖν στοίχοις ὀπλιτῶν  
ἐκατέρωθεν παρατεταγμένων, δεδεμένους  
τε πρὸς ἀλλήλους καὶ παιομένους καὶ  
κεντουμένους ὑπὸ τῶν παρατεταγμένων,  
εἴ ποῦ τίς τινα ἴδοι ἐχθρὸν ἑαυτοῦ·  
μαστιγοφόροι τε παριόντες ἐπετάχυνον  
τῆς ὁδοῦ τοὺς σχολαίτερον προιόντας.

48. Καὶ ἐς μὲν ἄνδρας ἐξήκοντα ἔλαθον  
τοὺς ἐν τῷ οἰκήματι τούτῳ τῷ τρόπῳ  
ἐξαγαγόντες καὶ διαφθείραντες—ῥόντο  
γὰρ αὐτοὺς μεταστήσονται ποι ἄλλοσε  
ἄγειν— ὥς δὲ ἦσθοντο ἢ τις αὐτοῖς  
ἐδήλωσε, τοὺς τε Ἀθηναίους ἐπεκα-  
λοῦντο καὶ ἐκέλευον σφᾶς εἰ βούλονται 1  
διαφθεῖρειν, ἐκ τε τοῦ οἰκήματος οὐκέτι  
ἤθελον ἐξιέναι, οὐδ' ἐσιέναι ἔφασαν κατὰ  
δύναμιν περιόψεσθαι οὐδένα. οἱ δὲ 2  
Κορκυραῖοι κατὰ μὲν τὰς θύρας οὐδ'  
αὐτοὶ διανοοῦντο βιάζεσθαι, ἀναβάντες δὲ  
ἐπὶ τὸ τέγος τοῦ οἰκήματος καὶ διελόντες 3  
τὴν ὀροφὴν ἔβαλλον τῷ κεράμῳ καὶ  
ἐτόξευον κάτω. οἱ δὲ ἐφυλάσσοντό τε ὥς  
ἐδύναντο καὶ ἅμα οἱ πολλοὶ σφᾶς αὐτοὺς  
διέφθειρον, οἰστοὺς τε οὕς ἀφίεσαν ἐκεῖνοι  
ἐς τὰς σφαγὰς καθιέντες καὶ ἐκ κλινῶν  
τινῶν, αἱ ἔτυχον αὐτοῦ ἐνοῦσαι, τοῖς  
σπάρτοις καὶ ἐκ τῶν ἱματίων παραιρήματα  
ποιοῦντες ἀπαγχόμενοι· παντὶ τε τρόπῳ  
τὸ πολὺ τῆς νυκτός—ἐπεγένετο γὰρ νύξ

καὶ τις mss. corr.  
Herwerden.

αὐτοῖς.

τοῦ οἰκήματος.

αὐτοῖς mss. corr.  
Herwerden.

πάντι τρόπῳ mss.  
corr. Ullrich.

τῷ παθήματι—ἀναλοῦντες σφᾶς αὐτοὺς ἀναλοῦντες mss.  
καὶ βαλλόμενοι ὑπὸ τῶν ἄνω διεφθάρη- ἀναλοῦντες Suidas.

- 4 σαν. καὶ αὐτοὺς οἱ Κορκυραῖοι, ἐπειδὴ  
ἡμέρα ἐγένετο, φορμηδὸν ἐπὶ ἀμάξας  
ἐπιβαλόντες ἀπήγαγον ἔξω τῆς πόλεως.  
τὰς δὲ γυναῖκας, ὅσαι ἐν τῷ τειχίσματι  
5 ἐάλωσαν, ἠνδραπόδισαν. τοιοῦτῳ μὲν ἠνδραποδίσαντο mss.  
τρόπῳ οἱ ἐκ τοῦ ὄρους Κορκυραῖοι ὑπὸ  
τοῦ δήμου διεφθάρησαν, καὶ ἡ στάσις  
πολλὴ γενομένη ἐτελεύτησεν ἐς τοῦτο,  
ὅσα γε κατὰ τὸν πόλεμον τόνδε· οὐ γὰρ  
ἔτι ἦν ὑπόλοιπον τῶν ἐτέρων ὃ τι καὶ  
6 ἀξιόλογον. οἱ δὲ Ἀθηναῖοι ἐς τὴν  
Σικελίαν ἄποπλεύσαντες μετὰ τῶν ἐκεῖ  
ξυμμάχων ἐπολέμουν.

Ἰναπερ τὸ πρῶ-  
τον ὤρμηντο.

49. Καὶ οἱ ἐν τῇ Ναυπάκτῳ Ἀθηναῖοι  
καὶ Ἀκαρνᾶνες ἅμα τελευτώντος τοῦ  
θέρους στρατευσάμενοι Ἀνακτόριον Κο-  
ρινθίων πόλιν, ἣ κεῖται ἐπὶ τῷ στόματι  
τοῦ Ἀμπρακικοῦ κόλπου, ἔλαβον προδο-  
σίᾳ· καὶ ἐκπέμφαντες ἅυτοὶ Ἀκαρνᾶνες  
οἰκήτορας ἀπὸ πάντων ἔσχον τὸ χωρίον. νν. ll. καὶ οἰκήτορας,  
καὶ τὸ θέρος ἐτελεύτα. οἰκήτορες.

ΚΟΡΙΝΘΙΟΥΣ.

50. Τοῦ δ' ἐπιγιγνομένου χειμῶνος  
Ἀριστείδης ὁ Ἀρχίππου, ὁ τῶν ἀργυ- ν. l. εἰς τῶν.

ἈΘΗΝΑΙΩΝ.  
αἱ ἐξεπέμφθη-  
σαν πρὸς τοὺς  
ΣΥΜΜΑΧΟΥΣ.

ρολόγων νεῶν ἄ στρατηγός, ἄ Ἀρταφέρνῃ,  
ἄνδρα Πέρσῃν, παρὰ βασιλέως πο-  
ρευόμενον ἐς Λακεδαίμονα ξυλλαμβάνει  
ἐν Ἡϊόνι τῇ ἐπὶ Στρυμόνι. καὶ αὐ-  
2 τοῦ κομισθέντος οἱ Ἀθηναῖοι τὰς μὲν  
ἐπιστολὰς μεταγραφάμενοι ἐκ τῶν Ἀσ-  
συρίων γραμμάτων ἀνέγνωσαν, ἐν αἷς  
πολλῶν ἄλλων γεγραμμένων κεφάλαιον

ἦν <sup>Δ</sup> οὐ γινώσκειν ὃ τι βούλονται· πολλῶν γὰρ ἐλθόντων πρέσβων οὐδένα ταῦτὰ λέγειν· εἰ οὖν βούλονται σαφὲς λέγειν, πέμψαι μετὰ τοῦ Πέρσου ἄνδρας ὡς αὐτόν. τὸν δὲ Ἀρταφέρνη ὕστερον οἱ 3 Ἀθηναῖοι ἀποστέλλουσι τριήρει ἐς Ἔφεσον καὶ πρέσβεις ἅμα· οἱ πυθόμενοι αὐτόθι βασιλέα Ἀρταξέρξην τὸν Ξέρξου νεωστὶ τεθνηκότα—κατὰ γὰρ τοῦτον τὸν χρόνον ἐτελεύτησεν—ἐπ' οἴκου ἀνεχώρησαν.

πρὸς Λακεδαιμονίους.

Βασιλέα.

51. Τοῦ δ' αὐτοῦ χειμῶνος καὶ Χῖοι τὸ τεῖχος περιέδον τὸ καινὸν κελευ-  
<sup>Ἀθηναίων καὶ mss. corr. Cobet.</sup> σάντων Ἀθηναίων ὑποπτευσάντων <sup>Δ</sup> τι νεωτεριεῖν, ποησάμενοι μέντοι πρὸς Ἀθηναίους πίστει καὶ βεβαιότητι ἐκ τῶν δυνατῶν μηδὲν περὶ σφᾶς νεώτερον βουλεύσειν. καὶ ὁ χειμῶν ἐτελεύτα. <sup>Δ</sup>

ἐς αὐτοῦς.

52. Τοῦ δ' ἐπιγυγνομένου θέρους εὐθύς τοῦ τε ἡλίου ἐκλιπὲς τι ἐγένετο περὶ νουμηνίαν καὶ τοῦ αὐτοῦ μηνὸς ἵσταμένου ἔσεισε. καὶ οἱ Μυτιληναίων φυγάδες καὶ 2 τῶν ἄλλων Λεσβίων, ὁρμώμενοι οἱ πολλοὶ ἐκ τῆς ἡπείρου καὶ μισθωσάμενοι ἐκ τε Πελοποννήσου ἐπικουρικὸν καὶ αὐτόθεν ξυναγείραντες, αἰροῦσι Ῥοῖτειον· καὶ λαβόντες δισχιλλούς στατήρας Φωκαίτας ἀπέδοσαν πάλιν, οὐδὲν ἀδικήσαντες· καὶ μετὰ τοῦτο ἐπὶ Ἀνταῦδρον στρατεύ- 3 σαντες προδοσίας γενομένης λαμβάνουσι τὴν πόλιν. καὶ ἦν αὐτῶν ἡ διάνοια τὰς τε ἄλλας πόλεις τὰς Ἀκταίας καλουμένας, ὡς πρότερον Μυτιληναίων νεμομένων

καὶ ἑβδομὸν ἔτος τῷ πολέμῳ ἐτελέετο τῷδε δὲ ὄν θοῦ·  
 ΚΥΔΙΔΗΣ ΖΥΓΕ-  
 ΓΡΑΨΕΝ.

ΣΥΛΩΝ ΥΠΑΡ-  
ΧΟΝΤΩΝ.  
ΙΔΗΣ ΕΠΙΚΕΙ-  
ΜΕΝΗΣ.

Ἀθηναῖοι εἶχον, ἐλευθεροῦν, καὶ πάντων  
μάλιστα τὴν Ἀντανδρον, καὶ κρατυνά-  
μενοι αὐτὴν—ναῦς τε γὰρ εὐπορία ἦν  
ποεῖσθαι αὐτόθεν, <sup>καὶ ἴδης mss.</sup> καὶ τὰ ἄλλα σκεύη <sup>τῇ ἄλλῃ σκεύη mss.</sup>  
—ῥαδίως ἀπ' αὐτῆς ὀρμώμενοι τὴν τε <sup>corr. B.</sup>  
Λέσβον ἐγγὺς οὖσαν κακώσειν καὶ τὰ  
ἐν τῇ ἡπείρῳ Αἰολικὰ πολίσματα χειρώ-  
<sup>4</sup> σεσθαι. καὶ οἱ μὲν ταῦτα παρασκευάζε-  
σθαι ἔμελλον.

53. Ἀθηναῖοι δὲ ἐν τῷ αὐτῷ θέρει  
ἐξήκοντα ναυσὶ καὶ δισχιλίους ὀπλίταις  
ἰππεύσιν τε ὀλίγοις καὶ τῶν ξυμμάχων  
Μιλησίους καὶ ἄλλους τινὰς ἀγοντες <sup>ἀγαγόντες mss.</sup>  
ἐστράτευσαν ἐπὶ Κύθηρα· ἐστρατήγει <sup>corr. Cobet.</sup>  
δὲ αὐτῶν Νικίας ὁ Νικηράτου καὶ Νικό-  
στρατος ὁ Διειτρέφους καὶ Αὐτοκλῆς ὁ <sup>Διοτρέφους mss.</sup>  
<sup>2</sup> Τολμαίου. τὰ δὲ Κύθηρα νήσός ἐστιν,  
ἐπικείται δὲ τῇ Λακωνικῇ κατὰ Μαλέαν·  
Λακεδαιμόνιοι δ' εἰσὶ τῶν περιολίων, καὶ  
κυθηροδίκης <sup>Δ</sup> ἐκ τῆς Σπάρτης διέβαιων  
αὐτόσε κατὰ ἔτος, ὀπλιτῶν τε φρουρὰν  
διέπεμπον αἰεὶ καὶ πολλὴν ἐπιμέλειαν  
<sup>3</sup> ἐποιοῦντο. ἦν γὰρ αὐτοῖς τῶν τε ἀπ'  
Αἰγύπτου καὶ Λιβύης ὀλκάδων προσβολή,  
καὶ λησταὶ ἅμα τὴν Λακωνικὴν ἤσσουν  
ἐλύπουν ἐκ θαλάσσης. <sup>Δ</sup> πᾶσα γὰρ  
ἀνέχει πρὸς τὸ Σικελικὸν καὶ Κρητικὸν  
πέλαγος.

ἢ ΠΕΡ ΜΟΝΟΝ  
ΟἶΣ Τ' ἦΝ ΚΑ-  
ΚΟΥΡΓΕΙΣΘΑΙ.

ἐπὶ θαλάσσει.

54. Κατασχόντες οὖν οἱ Ἀθηναῖοι τῷ  
στρατῷ δέκα μὲν ναυσὶ καὶ . . . . . <sup>δισχιλίους mss.</sup>  
Μιλησίων ὀπλίταις τὴν <sup>Δ</sup> πόλιν Σκάν-  
δειαν καλουμένην αἰροῦσι, τῷ δὲ ἄλλῳ  
στρατεύματι ἀποβάντες τῆς νήσου ἐς

τὰ πρὸς Μαλέαν τετραμμένα ἐχώρουν  
ἐπὶ τὴν <sup>Α</sup> πόλιν τῶν Κυθηρίων, καὶ ἐπὶ θαλάσῃ.  
ἡδρον εὐθύς <sup>Α</sup> ἐστρατοπεδευμένους ἀπαν- ἀγτοῦς.  
τας. καὶ μάχης γενομένης ὀλίγον μὲν 2  
τινα χρόνον ὑπέστησαν οἱ Κυθήριοι,  
ἔπειτα τραπόμενοι κατέφυγον ἐς τὴν  
ἄνω πόλιν, καὶ ὕστερον ξυνέβησαν πρὸς  
Νικίαν καὶ τοὺς ξυνάρχοντας Ἀθηναίους  
ἐπιτρέψαι περὶ σφῶν αὐτῶν πλὴν θανά-  
του. ἦσαν δέ τινες καὶ γενόμενοι τῷ 3  
Νικίᾳ λόγοι πρότερον πρὸς τινας τῶν  
Κυθηρίων, διὸ καὶ θάσσον καὶ ἐπιτηδεύ-  
τερον τό τε παραντίκα καὶ τὸ ἔπειτα τὰ  
τῆς ὁμολογίας ἐπράχθη αὐτοῖς· ἀνέστη-  
σαν γὰρ ἂν οἱ Ἀθηναῖοι Κυθηρίους,  
Λακεδαιμονίους τε ὄντας καὶ ἐπὶ τῇ  
Λακωνικῇ τῆς νήσου οὕτως ἐπικειμένης.  
μετὰ δὲ τὴν ξύμβασιν οἱ Ἀθηναῖοι τὴν 4  
Σκάνδειαν τὸ ἐπὶ τῷ λιμένι πόλισμα  
καὶ τῶν mss. corr. παραλαβόντες ὡς τῶν Κυθήρων φυλακὴν  
B. ποησόμενοι ἔπλευσαν ἐς τε Ἀσίην καὶ  
corr. B. Ἔλος καὶ τὰ πλείστα τῶν περὶ θάλασ-  
σαν, καὶ ἀποβάσεις ποιούμενοι καὶ  
ἐναυλιζόμενοι τῶν χωρίων οὐ καιρὸς  
εἶη ἐδῆουν τὴν γῆν ἡμέρας μάλιστα  
ἐπτά.

55. Οἱ δὲ Λακεδαιμόνιοι, ἰδόντες μὲν  
τοὺς Ἀθηναίους τὰ Κύθηρα ἔχοντας,  
προσδεχόμενοι δὲ καὶ ἐς τὴν γῆν σφῶν  
ἀποβάσεις τοιαύτας ποιήσεσθαι, ἀθρόα  
μὲν οὐδαμοῦ τῇ δυνάμει ἀντετάξαντο,  
κατὰ δὲ τὴν χώραν φρουρὰς διέπεμφαν,  
ὀπλιτῶν πλῆθος, ὡς ἐκασταχόσε ἔδει,

καὶ τὰ ἄλλα ἐν φυλακῇ πολλῇ ἦσαν, φοβούμενοι μὴ σφίσι νεώτερόν τι γένηται τῶν περὶ τὴν κατάστασιν, γεγεννημένου μὲν τοῦ ἐπὶ τῇ νήσῳ πάθους ἀνελπίστου καὶ μεγάλου, Πύλου δὲ ἐχομένης καὶ Κυθήρων καὶ πανταχόθεν σφᾶς περιεστῶτος πολέμου ταχέος καὶ ἀπροφυ-

ΜΑΛΙΣΤΑ ΔΗ.

2 <sup>λάκτου.</sup> ὥστε παρὰ τὸ εἰωθὸς ἱππέας τετρακοσίους κατεστήσαντο καὶ τοξότας . . . , ἕς τε τὰ πολεμικά, εἴπερ ποτέ, <sup>lacuna B.</sup> ὀκνηρότεροι ἐγένοντο, ξυνεστῶτες παρὰ τὴν ὑπάρχουσαν σφῶν ιδέαν τῆς παρασκευῆς ναυτικῷ ἀγῶνι, καὶ τούτῳ πρὸς Ἀθηναίους, οἷς τὸ μὴ ἐπιχειρούμενον αἰεὶ ἐλλιπὲς ἦν τῆς δοκῆσεώς τι πράξειν.  
3 καὶ ἅμα τὰ τῆς τύχης πολλὰ καὶ ἐν ὀλίγῳ ξυμβάντα παρὰ λόγον αὐτοῖς ἐκπληξιν μεγίστην παρεῖχε, καὶ ἐδέδισαν μήποτε αὐθις ξυμφορά τις αὐτοῖς  
4 περιτύχῃ οἷα καὶ ἐν τῇ νήσῳ. ἀτολμότεροι δὲ δι' αὐτὸ ἐς τὰς μάχας ἦσαν <sup>mss. corr. Cobet.</sup> καὶ πᾶν ὃ τι κινήσειαν ᾤοντο ἀμαρτήσεσθαι διὰ τὸ τὴν γνώμην ἀνεχέγγυοι <sup>ἀνεχέγγυον mss. corr. Herwerden.</sup> γεγενῆσθαι ἐκ τῆς πρὶν ἀηθείας τοῦ κακοπραγεῖν.

56. Τοῖς δ' Ἀθηναίοις τότε τὴν παραθαλάσσιον δηοῦσι τὰ μὲν πολλὰ . . . ἡσύχασαν <sup>mss. lacuna B.</sup> . . . , ὥς καθ' ἐκάστην φρουρὰν γίγνοιτό τις ἀπόβασις, πλήθει τε ἐλάσσους ἕκαστοι ἡγούμενοι εἶναι καὶ ἐν τῷ τοιοῦτῳ· μία <sup>ὡς ἐν τῷ τοιοῦτῳ Herwerden.</sup> δὲ φρουρά, ἥπερ καὶ ἡμύνατο περὶ Κοτύρταν καὶ Ἀφροδιτίαν, τὸν μὲν ὄχλον <sup>Ἀφροδιτίαν mss. Ἀφροδιτίαν He-rodian.</sup> τῶν ψιλῶν ἐσκεδασμένον ἐφόβησεν ἐπι-

παρέπλευσαν  
Cobet.

ὑπακούοντες mss.  
corr. Cobet.

δρομῇ, τῶν δὲ ὀπλιτῶν δεξαμένων ὑπε-  
χώρησε πάλιν, καὶ ἄνδρες τέ τινες  
ἀπέθανον αὐτῶν ὀλίγοι καὶ ὄπλα ἐλήφθη,  
τροπαίῳ τε στήσαντες οἱ Ἀθηναῖοι  
ἀπέπλευσαν ἐς Κύθηρα. ἐκ δὲ αὐτῶν 2  
περιέπλευσαν ἐς Ἐπίδαυρον τὴν Λιμη-  
ράν, καὶ δηώσαντες μέρος τι τῆς γῆς  
ἀφικνούνται ἐπὶ Θυρέαν, ἣ ἐστὶ μὲν  
τῆς Κυνουρίας γῆς καλουμένης, μεθο-  
ρία δὲ τῆς Ἀργείας καὶ Λακωνικῆς.  
νεμόμενοι δὲ αὐτὴν ἔδοσαν Λακεδαι-  
μόνιοι Αἰγινῆταις ἐκπεσοῦσιν ἐνοικεῖν  
διὰ τε τὰς ὑπὸ τὸν σεισμόν σφίσι  
γενομένας καὶ τῶν Εἰλώτων τὴν ἐπανά-  
στασιν εὐεργεσίας καὶ ὅτι Ἀθηναίων  
ὑπήκοοι ὄντες ὁμῶς πρὸς τὴν ἐκείνων  
γνώμην αἰεὶ ἔστασαν.

57. Προσπλέοντων οὖν ἔτι τῶν Ἀθη-  
ναίων οἱ Αἰγινῆται τὸ μὲν ἐπὶ τῇ θαλάσῃ  
ὃ ἔτυχον οἰκοδομοῦντες τεῖχος ἐκλείπου-  
σιν, ἐς δὲ τὴν ἄνω πόλιν, ἐν ἣ ᾤκουν,  
ἀπεχώρησαν, ἀπέχουσαν σταδίους μά-  
λιστα δέκα τῆς θαλάσσης. καὶ αὐτοῖς 2  
τῶν Λακεδαιμονίων φρουρὰ μία τῶν  
περὶ τὴν χώραν, ἥπερ καὶ ξυνετείχιζε,  
ξυνεσελθεῖν μὲν ἄ οὐκ ἠθέλησαν δεομένων  
τῶν Αἰγινητῶν, ἀλλ' αὐτοῖς κίνδυνος  
ἐφαίνετο ἄ κατακλῆσθαι· ἀναχωρήσαντες  
δὲ ἐπὶ τὰ μετέωρα ὥς οὐκ ἐνόμιζον  
ἀξιόμαχοι εἶναι, ἡσύχαζον. ἐν τούτῳ 3  
δὲ οἱ Ἀθηναῖοι κατασχόντες καὶ χωρή-  
σαντες εὐθὺς πάσῃ τῇ στρατιᾷ αἰροῦσι  
τὴν Θυρέαν. καὶ τὴν τε πόλιν κατέκαυ-

ἐς τὸ τεῖχος.

ἐς τὸ τεῖχος.



σαν καὶ τὰ ἐνόντα ἐξεπόρθησαν, τοὺς τε Αἰγινήτας, ὅσοι μὴ ἐν χερσὶ διεφθάρησαν, ἄγοντες ἀφίκοντο ἐς τὰς Ἀθήνας καὶ τὸν ἄρχοντα ὃς παρ' αὐτοῖς ἦν τῶν Λακεδαιμονίων, Τάνταλον τὸν Πατρο-  
 4 κλέους· ἐξωγρήθη γὰρ τετρωμένος. ἦγον δέ τινες καὶ ἐκ τῶν Κυθήρων ἄνδρας ὀλίγους, οὓς ἐδόκει ἀσφαλείας ἕνεκα μετα-  
 στήσαι. καὶ τούτους μὲν οἱ Ἀθηναῖοι ἐβουλεύσαντο καταθέσθαι ἐς τὰς νήσους, καὶ τοὺς ἄλλους Κυθηρίους οἰκοῦντας τὴν ἑαυτῶν φόρον τέσσαρα τάλαντα φέρειν, Αἰγινήτας δὲ ἀποκτείνειν πάντας ὅσοι ἐάλωσαν διὰ τὴν προτέραν αἰεὶ ποτε ἔχθραν, Τάνταλον δὲ παρὰ τοὺς ἄλλους τοὺς ἐν τῇ νήσῳ Λακεδαιμονίους κατα-  
 δῆσαι.

πρέσβεις.

58. Τοῦ δ' αὐτοῦ θέρους ἐν Σικελίᾳ Καμαριναίοις καὶ Γελφοῖς ἐκεχειρία γίγνεται πρῶτον πρὸς ἀλλήλους· εἶτα καὶ οἱ ἄλλοι Σικελιῶται ξυνελθόντες ἐς Γέλαν, ἀπὸ πασῶν τῶν πόλεων, ἐς λόγους κατέ-  
 στησαν ἀλλήλοις, εἴ πως ξυναλλαγεῖεν. καὶ ἄλλαι τε πολλαὶ γινώμαι ἐλέγοντο ἐπ' ἀμφοτέρα, διαφορομένων καὶ ἀξιούν-  
 των, ὥς ἕκαστοί τι ἐλασσοῦσθαι ἐνόμιζον, καὶ Ἑρμοκράτης ὁ Ἑρμωνος Συρακόσιος, ὅσπερ καὶ ἔπεισε μάλιστα αὐτούς, ἐς τὸ κοινὸν τοιούτους δὴ λόγους εἶπεν.

59. “Οὔτε πόλεως ὦν ἐλαχίστης, ὦ Σικελιῶται, τοὺς λόγους ποιήσομαι οὔτε

πονουμένης μάλιστα τῷ πολέμῳ, ἐς κοινὸν  
 δὲ τὴν δοκοῦσάν μοι βελτίστην γνώμην  
 εἶναι ἀποφαινόμενος τῇ Σικελίᾳ πάσῃ.  
 καὶ περὶ μὲν τοῦ πολεμεῖν ὡς χαλεπὸν 2  
 τί ἂν τις πᾶν τὸ ἐνὸν ἐκλέγων ἐν εἰδόσι  
 μακρηγοροίῃ; οὐδεὶς γὰρ οὔτε ἀμαθία  
 ἀναγκάζεται αὐτὸ δρᾶν, οὔτε φόβῳ, ἣν  
 οἴηται τι πλεόν σχήσειν, ἀποτρέπεται.  
 ξυμβαίνει δὲ τοῖς μὲν τὰ κέρδη μείζω  
 φαίνεσθαι τῶν δεινῶν, οἱ δὲ τοὺς κινδύ-  
 νους ἐθέλουσιν ὑφίστασθαι πρὸ τοῦ αὐτίκα  
 τι ἐλασσοῦσθαι· αὐτὰ δὲ ταῦτα εἰ μὴ ἐν 3  
 καιρῷ τύχοιεν ἐκότεροι πράσσοντες, αἱ  
 παραινήσεις τῶν ξυναλλαγῶν ὠφέλιμοι.  
 ὃ καὶ ἡμῖν ἐν τῷ παρόντι πειθομένοις 4  
 πλείστου ἂν ἄξιον γένοιτο· τὰ γὰρ ἴδια  
 ἕκαστοι εὖ βουλόμενοι δὴ θέσθαι τό-  
 τε πρῶτον ἐπολεμήσαμεν καὶ νῦν πρὸς  
 ἀλλήλους δι' ἀντιλογιῶν πειρώμεθα κατ-  
 αλλαγῆναι, καὶ ἣν ἄρα μὴ προχωρήσῃ  
 ἴσον ἐκάστῳ ἔχοντι ἀπελθεῖν, πάλιν  
 πολεμήσομεν.

60. “Καίτοι γινῶναι χρὴ ὅτι οὐ περι-  
 τῶν ἰδίων μόνον, εἰ σωφρονοῦμεν, ἡ  
 ξύνοδος ἔσται, ἀλλ' εἰ ἐπιβουλευομένην  
 τὴν πᾶσαν Σικελίαν, ὡς ἐγὼ κρίνω, ὑπ'  
 Ἀθηναίων δυνησόμεθα ἔτι διασῶσαι καὶ  
 διαλλακτὰς πολλὴν τῶν ἐμῶν λόγων ἀναγ-  
 καιοτέρους περὶ τῶνδε Ἀθηναίους νομίσαι  
 οἳ δύναμιν ἔχοντες μεγίστην τῶν Ἑλλή-  
 νων τὰς τε ἀμαρτίας ἡμῶν τηροῦσι 1  
 παρόντες, καὶ ὀνόματι ἐννόμῳ ξυμμαχίας  
 τὸ φύσει πολέμιον εὐπρεπῶς ἐς τὸ

E

ὁλίγαίς παύσι  
 from 24, supra.

v.l. μὴ καιρῷ.

v.l. βουλευόμενοι.

2 ξυμφέρων καθίστανται. πόλεμον γὰρ  
 αἰρομένων ἡμῶν καὶ ἐπαγομένων αὐτούς,  
 ἀνδρας οἳ καὶ τοῖς μὴ ἐπικαλουμένοις αὐτοὶ v.l. τοὺς μὴ ἐπι-  
καλουμένους.  
 ἐπιστρατεύουσι, κακῶς τε ἡμᾶς αὐτοὺς  
 ποιούντων τέλεσι τοῖς οἰκείοις, καὶ τῆς  
 ἀρχῆς ἅμα προκοπτόντων ἐκείνοις, εἰκός,  
 ὅταν γνῶσιν ἡμᾶς τετρυνωμένους, καὶ  
 πλέονι ποτε στόλῳ ἐλθόντας αὐτοὺς  
 τάδε πάντα πειράσασθαι ὑπὸ σφᾶς  
 ποεῖσθαι.

61. "Καίτοι τῇ ἐαυτῶν ἐκάστους, εἰ  
 σωφρονοῦμεν, χρή τὰ μὴ προσήκοντα  
 ἐπικτωμένους μᾶλλον ἢ τὰ ἐτοῖμα βλάπ-  
 τουντας ξυμμάχους τε ἐπάγεσθαι καὶ τοὺς  
 κινδύνους προσλαμβάνειν, νομίσαι τε  
 στάσιν μάλιστα φθίρειν τὰς πόλεις  
 καὶ τὴν Σικελίαν, ἧς γε οἱ ἔνοικοι  
 ξύμπαντες μὲν ἐπιβουλευόμεθα, κατὰ  
 2 πόλεις δὲ διέσταμεν. ἃ χρή γνόντας καὶ  
 ιδιώτην ιδιώτῃ καταλλαγῆναι καὶ πόλιν  
 πόλει, καὶ πειρᾶσθαι κοινῇ σφῆξιν τὴν  
 πᾶσαν Σικελίαν, παρεστάναι δὲ μηδενὶ  
 ὥς οἱ μὲν Δωριῆς ἡμῶν πολέμιοι τοῖς  
 Ἀθηναίοις, τὸ δὲ Χαλκιδικὸν τῇ Ἰάδι  
 3 ξυγγενείᾳ ἀσφαλές. οὐ γὰρ τοῖς ἔθνεσιν,  
 ὅτι δίχα πέφυκε, τοῦ ἐτέρου ἔχθει ἐπία-  
 σιν, ἀλλὰ τῶν ἐν τῇ Σικελίᾳ ἀγαθῶν  
 4 ἐφίεμενοι, ἃ κοινῇ κεκτήμεθα. ἐδήλωσαν  
 δὲ νῦν ἐν τῇ τοῦ Χαλκιδικικοῦ γένους  
 παρακλήσει· τοῖς γὰρ οὐδεπώποτε σφίσι  
 κατὰ τὸ ξυμμαχικὸν προσβοηθήσασιν  
 αὐτοὶ τὸ δίκαιον μᾶλλον τῆς ξυνηθείας  
 5 προθύμως παρέσχοντο. καὶ τοὺς μὲν Ἀθη-

ναίους ταῦτα πλεονεκτεῖν τε καὶ προνοεῖ-  
σθαι πολλὴ ξυγγνώμη, καὶ οὐ τοῖς ἄρ-  
χειν βουλομένοις μέμφομαι, ἀλλὰ τοῖς  
ὑπακούειν ἐτοιμοτέροις οὖσι· πέφυκε γὰρ  
τὸ ἀνθρώπειον διὰ παντὸς ἄρχειν μὲν  
τοῦ εἰκοντος, φυλάσσεσθαι δὲ τὸ ἐπίον.  
ὅσοι δὲ γινώσκοντες αὐτὰ μὴ ὀρθῶς 6  
προσκοποῦμεν, μηδὲ τοῦτό τις πρεσβύ-  
τατον ἦκει κρίνας, τὸ κοινῶς φοβερὸν  
ἅπαντας εὖ θέσθαι, ἀμαρτάνομεν. τά- 7  
χιστα δ' ἂν ἀπαλλαγὴ ἄγένοιτο, εἰ πρὸς ἀγτοῦ.  
ἀλλήλους ξυμβαῖμεν· οὐ γὰρ ἀπὸ τῆς  
αὐτῶν ὁρμῶνται Ἀθηναῖοι, ἀλλ' ἐκ τῆς  
τῶν ἐπικαλεσαμένων. καὶ οὕτως οὐ 8  
πόλεμος πολέμφ, εἰρήνη δὲ διαφοραὶ  
παύονται mss. corr. ἀπραγμόνως παύσονται, οἳ τ' ἐπὶ κλητοὶ  
Cobet. εὐπρεπῶς ἄδικοι ἐλθόντες εὐλόγως ἄ-  
πρακτοὶ ἀπίασι.

ἀγαθὸν εἰ mss.  
corr. B.

62. “Καὶ τὸ μὲν πρὸς τοὺς Ἀθηναίους  
τοσοῦτον ἀγαθὸν ὃν εὖ βουλευομένοις  
εὐρίσκεται· τὴν δὲ ὑπὸ πάντων ὁμολογου- 2  
μένην ἄριστον εἶναι εἰρήνην πῶς οὐ χρή  
καὶ ἐν ἡμῖν αὐτοῖς ποιήσασθαι ; ἢ δοκεῖτε,  
εἴ τῷ τι ἔστιν ἀγαθὸν ἢ εἴ τῷ τὰ ἐναντία,  
οὐχ ἡσυχίαν μᾶλλον ἢ πόλεμον τὸ μὲν  
παῦσαι ἂν ἐκατέρφ, τὸ δὲ ξυνδιασῶσαι,  
καὶ τὰς τιμὰς καὶ λαμπρότητας ἀκινδυ-  
νοτέρας ἔχειν τὴν εἰρήνην, ἅλλα τε ὅσα  
ἐν μήκει λόγων ἂν τις διέλθοι ; ἂν χρὴ  
σκεψαμένους μὴ τοὺς ἐμοὺς λόγους ὑπερ-  
ιδεῖν, τὴν δὲ αὐτοῦ τινὰ σωτηρίαν μᾶλ-  
λον ἀπ' αὐτῶν προῖδεῖν. καὶ εἴ τις βε- 3  
βαίως τι ἢ τῷ δικαίῳ ἢ βίᾳ πράξειν οἴεται,

ἡσυχία . . . πόλε-  
μος mss. corr.  
Herwerden.

ὥσπερ περὶ τοῦ  
πολεμεῖν.

τῷ παρ' ἐλπίδα μὴ χαλεπῶς σφαλλέσθω,  
γνοὺς ὅτι πλείους ἤδη, καὶ τιμωρίαις  
μετιόντες τοὺς ἀδικοῦντας καὶ ἐλπίσαντες  
ἕτεροι δυνάμει τινὶ πλεονεκτήσειν, οἱ μὲν  
οὐχ ὅσον οὐκ ἡμύναντο ἀλλ' οὐδ' ἐσώθη-

σαν, τοῖς δ' ἀντὶ τοῦ πλέον ἔχειν προσ-

προσκαταλιπεῖν  
mss. lacuna B.

4 . . . . . τὰ αὐτῶν ξυνέβη. τιμωρία  
γὰρ οὐκ εὐτυχεῖ διότι καὶ ἀδικεῖται·  
οὐδὲ ἰσχύς βέβαιον, διότι καὶ εὐελπι. τὸ  
δὲ ἀστάθμητον τοῦ μέλλοντος ὥς ἐπὶ  
πλείστον κρατεῖ, πάντων τε σφαλερώτα-  
τον ὃν ὁμῶς καὶ χρησιμώτατον φαίνεται·  
ἐξ ἴσου γὰρ δεδιότες προμηθία μᾶλλον  
ἐπ' ἀλλήλους ἐρχόμεθα.

δικαίως ὅτι mss.  
corr. Badham.

63. “Καὶ νῦν τοῦ ἀφανοῦς τε τούτου

διὰ τὸ ἀτέκμαρτον δέος καὶ διὰ τὸ  
ἤδη φοβερόν, τοὺς ἐφεστῶτας πολεμίους

φοβεροὺς mss.

ἐκ τῆς χώρας ἀποπέμπωμεν, καὶ αὐτοὶ  
μάλιστα μὲν ἐς αἶδιον ξυμβῶμεν, εἰ δὲ  
μὴ, χρόνον ὥς πλείστον σπεισάμενοι  
τὰς ἰδίας διαφορὰς ἐς αὖθις ἀναβαλώ-

2 μεθα. τὸ ξύμπαν τε δὴ γινώμεν πιθό-

πειθόμενοι mss.  
corr. Herwerden.

μενοι μὲν ἐμοὶ πόλιν ἔξουντες ἕκαστος  
ἐλευθέραν, ἀφ' ἧς αὐτοκράτορες ὄντες  
τὸν εὖ καὶ κακῶς δρῶντα ἐξ ἴσου ἀρετῇ  
ἀμυνούμεθα· ἣν δὲ ἀπιστήσαντες ἄλ-  
λοις ὑπακούσωμεν, οὐ περὶ τοῦ τιμω-  
ρήσασθαι ἔτι ἀγὼν, ἀλλὰ καὶ εἰ τύ-  
χοιμεν, φίλοι μὲν ἂν τοῖς ἐχθίστοις,  
διάφοροι δὲ οἷς οὐ χρή κατ' ἀνάγκην  
γινγνόμεθα.

τιμωρήσασθαι τινα  
ἀλλὰ καὶ ἀγὼν εἰ  
τύχοιμεν mss. τι-  
μωρήσασθαι τινα  
ἔσται ἀγὼν ἀλλὰ  
καὶ εἰ τύχῃ. J. van  
Leeuwen. τιμωρή-  
σασθαι ἔτι ἀγὼν  
κ.τ.λ. B.

64. “Καὶ ἐγὼ μὲν, ἅπερ καὶ ἀρχόμενος  
εἶπον, πόλιν τε μεγίστην παρεχόμενος

γινγνόμεθα mss.

παρόντας ἀθη-  
ναίους κατ'  
ἀμφοτέρω ἐκ-  
πλαγέντες, καὶ  
τὸ ἐλλιπέος τῆς  
γνώμης ὧν  
ἕκαστος τις  
ὥκθηνεν πρά-  
ξεῖν ταῖς κωλύ-  
μαῖς ταῦταις  
ἰκανῶς νομί-  
σαντες εἰρχθῆ-  
ναι.

και ἐπιὼν τῷ μᾶλλον ἢ ἀμυνούμενος  
 προειδομένους . . . ἀξιῶ προιδόμενος, ξυγχωρεῖν, καὶ μὴ αὐτῶν.  
 ὥστε αὐτοὺς mss.  
 corr. Dobree.  
 τοὺς ἐναντίους οὕτω κακῶς δρᾶν ὥστε  
 αὐτὸς τὰ πλείω βλάπτεσθαι, μηδὲ μωρία  
 φιλονεικῶν ἡγεῖσθαι τῆς τε οἰκείας γνώ-  
 μης ὁμοίως αὐτοκράτωρ εἶναι καὶ ἥς οὐκ  
 ἄρχω τύχης, ἀλλ' ὅσον εἰκὸς ἡσσᾶσθαι.  
 καὶ τοὺς ἄλλους δικαίῳ ταῦτό μοι ποῆσαι 2  
 ὑφ' ὑμῶν αὐτῶν καὶ μὴ ὑπὸ τῶν πολεμίων  
 τοῦτο παθεῖν. οὐδὲν γὰρ αἰσχροὺς οἰκείους 3  
 οἰκείων ἡσσᾶσθαι, ἢ Δωριᾷ τινὰ Δωριῶς  
 ἢ Χαλκιδέα τῶν ξυγγενῶν, τὸ δὲ ξύμπαν  
 . . . . . γείτονας ὄντας καὶ ξυνοί-  
 κους μιᾶς χώρας καὶ περιρρύτου καὶ ὄνομα  
 ἐν κεκλημένους Σικελιώτας· πολεμήσομεν  
 τε, οἶμαι, ὅταν ξυμβῇ, καὶ ξυγχωρησόμεθά  
 γε πάλιν καθ' ἡμᾶς αὐτοὺς λόγοις κοινοῖς  
 χρώμενοι. τοὺς δὲ ἄλλοφύλους ἐπελθόν- 4  
 τας ἄθροοι αἰεί, ἣν σωφρονῶμεν, ἀμυνού-  
 μεθα, εἴπερ καὶ καθ' ἐκάστους βλαπτό-  
 μενοι ξύμπαντες κινδυνεύομεν· ξυμμάχους  
 δὲ οὐδέποτε τὸ λοιπὸν ἐπαξόμεθα οὐδὲ  
 διαλλακτάς. τάδε γὰρ ποιῶντες ἐν τε 5  
 τῷ παρόντι δυοῖν ἀγαθοῖν οὐ στερή-  
 σομεν τὴν Σικελίαν, Ἀθηναίων τε ἀπαλ-  
 λαγῆναι καὶ οἰκεῖον πολέμου, καὶ ἐς τὸ  
 ἔπειτα καθ' ἡμᾶς αὐτοὺς ἐλευθέραν νε-  
 μούμεθα καὶ ὑπὸ ἄλλων ἡσσον ἐπιβου-  
 λευομένην.”

65. Τοιαῦτα τοῦ Ἑρμοκράτους εἰπόν-  
 τος πιθόμενοι οἱ Σικελιώται αὐτοὶ μὲν  
 κατὰ σφᾶς αὐτοὺς ξυνηθέχσαν γνώμη  
 ὥστε ἀπαλλάσσεσθαι τοῦ πολέμου ἔχον-

πειθόμενοι mss.  
 corr. Cobet.

- τες ἂ ἕκαστοι ἔχουσι, τοῖς δὲ Καμαρι-  
 ναίοις Μοργαντίνην εἶναι ἀργύριον τακτὸν  
 2 τοῖς Συρακοσίοις ἀποδοῦσιν· οἱ δὲ τῶν  
 Ἀθηναίων ξύμμαχοι παρακαλέσαντες  
 αὐτῶν τοὺς ἐν τέλει ὄντας εἶπον ὅτι  
 ξυμβήσονται καὶ αἱ σπονδαὶ ἔσονται  
 καὶ αὐτοῖς κοιναί. ἐπαινεσάντων δὲ αὐτῶν  
 ἐποιοῦντο τὴν ὁμολογίαν, καὶ αἱ νῆες τῶν  
 Ἀθηναίων ἀπέπλευσαν μετὰ ταῦτα ἐκ  
 3 Σικελίας. ἔλθοντας δὲ τοὺς στρατηγούς  
 οἱ ἐν τῇ πόλει Ἀθηναῖοι τοὺς μὲν φυγῇ  
 ἐξημίωσαν, Πυθόδωρον καὶ Σοφοκλέα, τὸν  
 δὲ τρίτον Εὐρυμέδοντα χρήματα ἐπράξαν-  
 το, ὥς ἐξὸν αὐτοῖς τὰ ἐν Σικελίᾳ κατα-  
 στρέψασθαι δώροις πεισθέντες ἀποχωρή- v.l. ἀπεχώρησαν.  
 4 σειαν. οὕτω τῇ γε παρουσίᾳ εὐτυχία χρώ- τῇ τε παρουσίᾳ mss.  
 μενοι ἡξίουσιν σφίσι μηδὲν ἐναντιοῦσθαι,  
 ἀλλὰ καὶ τὰ δυνατὰ ἐν ἴσῳ καὶ τὰ ἀπο-  
 ρώτερα μεγάλῃ τε ὁμοίως καὶ ἐνδεεστέρᾳ  
 παρασκευῇ κατεργάζεσθαι. αἰτία δ' ἦν ἡ  
 παρὰ λόγον τῶν πλεόνων εὐπραγία  
 αὐτοῖς ὑποτιθείσα ἰσχὺν τῇ ἐλπίδι. τῆς ἐλπίδος mss.  
corr. B.  
 66. Τοῦ δ' αὐτοῦ θέρους Μεγαρήs οἱ  
 ἐν τῇ πόλει πιεζόμενοι ὑπὸ τε Ἀθη-  
 ναίων τῷ πολέμῳ, αἰεὶ κατὰ ἔτος ἕκαστον  
 δις ἐσβαλλόντων πανστρατιᾷ ἐς τὴν  
 χώραν, καὶ ὑπὸ τῶν σφετέρων φυγάδων  
 τῶν ἐκ Πηγῶν, οἱ στασιασάντων ἐκπε-  
 σόντες ὑπὸ τοῦ πλήθους χαλεποὶ ἦσαν  
 ληστεύοντες, ἐποιοῦντο λόγους ἐν ἀλλή-  
 λους ὥς χρή δεξαμένους τοὺς φεύγοντας  
 2 μὴ ἀμφοτέρωθεν τὴν πόλιν φθείρειν. οἱ  
 δὲ φίλοι τῶν ἔξω τὸν θροῦν αἰσθόμενοι

φανερῶς <sup>Α</sup> καὶ αὐτοὶ ἡξίουں τούτου τοῦ μάλλον ἢ πρό-  
 λόγου ἔχεσθαι. γνόντες δὲ οἱ τοῦ δή- 3 ΤΕΡΟΝ.  
 μου προστάται οὐ δυνατὸν τὸν δῆμον  
 ἐσόμενον ὑπὸ τῶν κακῶν μετὰ σφῶν  
 καρτερεῖν, ποιοῦνται λόγους δέισαντες  
 πρὸς τοὺς τῶν Ἀθηναίων στρατηγούς,  
 Ἴπποκράτη τε τὸν Ἀρίφρονος καὶ Δη-  
 μοσθένη τὸν Ἀλκισθένους, βουλόμενοι  
 ἐνδοῦναι τὴν πόλιν, νομίζοντες ἐλάσσω  
 σφίσι τὸν κίνδυνον ἢ τοὺς ἐκπεσόντας  
 ὑπὸ σφῶν κατελθεῖν. ξυνέβησάν τε 4  
 πρῶτα μὲν τὰ μακρὰ τείχη ἐλεῖν Ἀθη-  
 ναίους—ἦν δὲ σταδίων μάλιστα ὀκτὼ  
 ἀπὸ τῆς πόλεως ἐπὶ τὴν Νίσαιαν <sup>Α</sup>—, ΤὸΝ ΛΙΜΕΝΑ  
 ὅπως μὴ ἐπιβοηθήσωσιν ἐκ τῆς Νι- ΔΥΤΩΝ.  
 σαίας οἱ Πελοποννήσιοι, ἐν ᾗ αὐτοὶ  
 μόνοι ἐφρούρουν βεβαιότητος ἕνεκα τῶν  
 Μεγάρων, ἔπειτα δὲ καὶ τὴν ἄνω πό-  
 λιν πειρᾶσθαι ἐνδοῦναι· ῥᾶον δ' ἥδη  
 ἐμελλον προσχωρήσειν τούτου γεγενη-  
 μένου.

67. Οἱ οὖν Ἀθηναῖοι, ἐπειδὴ ἀπὸ τε  
 τῶν ἔργων καὶ τῶν λόγων παρεσκεύαστο  
 ἀμφοτέροις, ὑπὸ νύκτα πλεύσαντες ἐς  
 Μινῶαν <sup>Α</sup> ὀπλίσταις ἑξακοσίοις, ὧν Ἴππο- Τὴν Μεγαρέων  
 κράτης ἦρχεν, ἐν ὀρύγματι ἐκαθέζοντο, ΝΗCON.  
 ὅθεν ἐπλίνθουον <sup>Α</sup> καὶ ἀπεῖχεν οὐ πολὺ· Τὰ Τείχη.  
 οἱ δὲ μετὰ τοῦ Δημοσθένους <sup>Α</sup> Πλα- 2 τοῦ ἑτέρου  
 ταιῆς τε ψιλοὶ καὶ ἕτεροι περίπολοι ΣΤΡΑΤΗΓΟΥ.  
 ἐνήδρευσαν ἐς τὸ Ἐνναλιεῖον, ὃ ἐστὶν  
 ἔλασσον ἄπωθεν. καὶ ᾗσθετο οὐδεὶς  
 τῆν. καὶ ἐπειδὴ ἕως ἐμελλε γίγνε- 3

πόλιν καὶ mss.  
 corr. Cobet.

τὸν Ἐνναλίον mss.

v.l. ἦν εἶδέναι τὴν  
 νύκτα.

οἱ ἄνδρες.



ΟΙ ΠΡΟΔΙΔΟΝΤΕΣ  
ΤΩΝ ΜΕΓΑ-  
ΡΕΩΝ.

ΠΕΙΘΟΝΤΕΣ ΤΟΝ  
ΔΡΧΟΝΤΑ.  
ΔΙΑ ΤΗΣ ΤΑΦΡΟΥ.

ὅπως τοῖς ἐκ  
τῆς μινώας  
ἀθηναίοις  
ἀφανές δὲ εἶη,  
ἡ φύλακῇ, μὴ  
ὄντος ἐν τῷ  
λιμένι πλοίου  
φανεροῦ μη-  
δενός.

σθαι, αὐτοὶ τοιόνδε ἐπόησαν. ἀκάτιον  
ἀμφηρικὸν ὡς λησταί—ἐκ πολλοῦ τε-  
θεραπευκότες τὴν ἀνοιξιν τῶν πυλῶν—  
εἰώθεσαν ἐπὶ ἀμάξῃ αα κατακομίζειν τῆς  
νυκτὸς ἐπὶ τὴν θάλασσαν καὶ ἐκπλεῖν·  
καὶ πρὶν ἡμέραν εἶναι πάλιν αὐτὸ τῇ  
ἀμάξῃ κομίσαντες ἐς τὸ τεῖχος κατὰ τὰς

- 4 πύλας ἐσῆγον α. καὶ τότε πρὸς ταῖς ἀφανῆς and ἀφα-  
πύλαις ἤδη ἦν ἡ ἄμαξα, καὶ ἀνοιχθεισῶν <sup>νείε mss.</sup>  
κατὰ τὸ εἰωθὸς ὡς τῷ ἀκατίῳ οἱ Ἀθηναῖοι  
—ἐγένετο γὰρ ἀπὸ ξυνθήματος τὸ τοιοῦ-  
τον—ιδόντες ἔθεον δρόμῳ ἐκ τῆς ἐνέδρας,  
βουλόμενοι φθάσαι πρὶν ξυγκλησθῆναι  
πάλιν τὰς πύλας καὶ ἕως ἔτι ἡ ἄμαξα  
ἐν αὐταῖς ἦν, κώλυμα οὖσα προσθεῖναι·  
καὶ αὐτοῖς ἅμα καὶ οἱ ξυμπράσσοντες  
Μεγαρῆς τοὺς κατὰ τὰς πύλας φύλακας <sup>v.l. τοὺς κατὰ</sup>  
5 κτείνουσι. καὶ πρῶτον μὲν οἱ περὶ <sup>πύλας.</sup>  
τὸν Δημοσθένη Πλαταιῆς τε καὶ περί-  
πολοι ἐσέδραμον οὐ νῦν τὸ τροπαῖον ἐστί,  
καὶ εὐθύς ἐντὸς τῶν πυλῶν—ἦσθοντο  
γὰρ οἱ ἐγγύτατα Πελοποννήσιοι—μαχό-  
μενοι τοὺς προσβοηθοῦντας οἱ Πλαταιῆς  
ἐκράτησαν καὶ τοῖς τῶν Ἀθηναίων ὀπλί-  
ταις ἐπιφερομένοις βεβαίους τὰς πύλας  
παρέσχον.

68. Ἐπειτα δὲ καὶ τῶν Ἀθηναίων  
ἦδη ὁ ἀεὶ ἐντὸς γιγνόμενος χωρεῖ ἐπὶ τὸ <sup>v.l. ἐχώρει.</sup>  
2 τεῖχος. καὶ οἱ Πελοποννήσιοι φρουροὶ  
τὸ μὲν πρῶτον ἀντισχόντες ἡμύνοντο <sup>v.l. ἡμύναντο.</sup>  
ὀλργοί, καὶ ἀπέθανόν τινες αὐτῶν, οἱ δὲ  
πλείους ἐς φυγὴν κατέστησαν, φοβηθέντες  
ἐν νυκτὶ τε πολεμίων προσπεπτωκότων

καὶ τῶν προδιδόντων Μεγαρέων ἀντι-  
μαχομένων νομίσαντες τοὺς ἅπαντας  
σφᾶς Μεγαρέας προδεδωκέναι. ξυνέπεσε 3  
γὰρ καὶ τὸν τῶν Ἀθηναίων κήρυκα ἀφ'  
ἑαυτοῦ γνώμης κηρύξαι τὸν βουλόμενον  
ἵεναι Μεγαρέων μετὰ Ἀθηναίων θησό-  
μενον τὰ ὄπλα. οἱ δ' ὥς ἤκουσαν,  
οὐκέτι ἀνέμενον, ἀλλὰ τῷ ὄντι νομίσαντες  
κοινῇ πολεμῆσθαι κατέφυγον ἐς τὴν  
Νίσαιαν. ἅμα δὲ ἔφ' ἐαλωκότων ἤδη 4  
τῶν τειχῶν καὶ τῶν ἐν τῇ πόλει  
Μεγαρέων θορυβουμένων οἱ πρὸς τοὺς  
Ἀθηναίους πράξαντες καὶ ἄλλο μετ'  
αὐτῶν πλῆθος δ' ξυνήδει, ἔφασαν χρῆναι  
ἀνοίγειν τὰς πύλας καὶ ἐπεξιέναι ἐς  
μάχην. ξυνέκειτο δὲ αὐτοῖς τῶν πυλῶν 5  
ἀνοιχθειςῶν ἐσπίπτειν τοὺς Ἀθηναίους,  
αὐτοὶ δὲ διάδηλοι ἔμελλον ἔσεσθαι· λίπα  
γὰρ ἀλείψεσθαι. ἀσφάλεια δὲ αὐτοῖς  
μᾶλλον ἐγένετο τῆς ἀνοίξεως· καὶ γὰρ  
οἱ ἀπὸ τῆς Ἐλευσίνος κατὰ τὸ ξυγ-  
κείμενον τετρακισχίλιοι ὀπλῖται τῶν  
Ἀθηναίων καὶ ἱππῆς ἑξακόσιοι οἱ τὴν  
νύκτα πορευσόμενοι παρήσαν. ἀλληλιμ- 6  
μένων δὲ αὐτῶν καὶ ὄντων ἤδη περὶ  
τὰς πύλας καταγορεύει τις ξυνειδὼς  
τοῖς ἑτέροις τὸ ἐπιβούλευμα. καὶ οἱ  
ξυστραφέντες ἀθρόοι ἦλθον καὶ οὐκ  
ἔφασαν χρῆναι οὔτε ἐπεξιέναι—οὐδὲ γὰρ  
πρότερόν πω τοῦτο ἰσχύοντες μᾶλλον  
τολμῆσαι—οὔτε ἐς κίνδυνον φανερόν τὴν  
πόλιν καταγαγεῖν· εἴ τε μὴ πείσεται  
τις, αὐτοῦ τὴν μάχην ἔσεσθαι. ἐδήλουν

ἄλλοι mss. corr.  
Abresch.

ὅπως μὴ ἀδι-  
κῶνται.

πορευόμενοι mss.  
corr. B.

καὶ οἱ mss.

δὲ οὐδὲν ὅτι ἴσασι τὰ πρᾶσσόμενα, ἀλλ' ὥς τὰ βέλτιστα βουλευόντες ἰσχυρίζοντο, καὶ ἅμα περὶ τὰς πύλας παρέμενον φυλάσσοντες, ὥστε οὐκ ἐξεγένετο τοῖς ἐπιβουλεύουσι πρᾶξαι ὃ ἐμελλον. ἐγένετο MSS. CORR. Badham.

69. Γινόντες δὲ οἱ τῶν Ἀθηναίων στρατηγοὶ ὅτι ἐναντίωμά τι ἐγένετο καὶ τὴν πόλιν βία οὐχ οἰοί τε ἔσονται λαβεῖν, τὴν Νίσαιαν εὐθὺς περιτείχίζον, νομίζοντες, εἰ πρὶν ἐπιβοηθήσαι τινα τινας MSS. CORR. Cobet. ἐξέλαιεν, θάσσον ἂν καὶ τὰ Μέγαρα

2 προσχωρήσαι. παρεγένετο δὲ σίδηρός τε ἐκ τῶν Ἀθηνῶν ταχὺ καὶ λιθουργοὶ καὶ τᾶλλα ἐπιτιήδεια. ἄρξάμενοι δ' ἀπὸ τοῦ τείχους ὃ εἶχον καὶ διοικοδομήσαντες τὸ πρὸς Μεγαρέας, ἀπ' ἐκείνου ἐκατέρωθεν εἰς θάλασσαν, ἑτάφρον τε καὶ τείχη διελομένη ἢ στρατιά, ἕκ τε τοῦ προαστείου λίθοις καὶ πλίνθοις χρώμενοι, καὶ κόπτοντες τὰ δένδρα καὶ ὕλην, ἀπεσταύρουν εἴ πη δέοιτό τι· καὶ αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμ-

3 βάνουσαι αὐταὶ ὑπήρχον ἔρυμα. καὶ ταύτην μὲν τὴν ἡμέραν ὅλην ἡργάζοντο· τῇ δ' ὑστεραίᾳ περὶ δαίλην τὸ τεῖχος ὅσον οὐκ ἀπετετέλεστο, καὶ οἱ ἐν τῇ Νισαίᾳ δέσαντες, σίτου τε ἀπορία—ἐφ' ἡμέραν γὰρ ἐκ τῆς ἄνω πόλεως ἐχρῶντο—καὶ τοὺς Πελοπόννησious οὐ νομίζοντες ταχὺ ἐπιβοηθήσειν τοὺς τε Μεγαρέας πολεμίους ἡγούμενοι, ξυνέβησαν τοῖς Ἀθηναίοις ῥητοῦ μὲν ἕκαστον ἀργυρίου ἀπολυθῆναι ὅπλα παραδόντας, τοῖς δὲ τοῖς τε MSS. CORR. Dobree.

τῆς ΝΙΣΑΪΔΟΣ.

Λακεδαιμονίοις, τῷ τε ἄρχοντι καὶ εἴ τις ἄλλος ἐνὴν, χρῆσθαι Ἀθηναίους ὃ τι ἂν βούλωνται. ἐπὶ τούτοις ὁμολογήσαντες <sup>4</sup> ἐξῆλθον. καὶ οἱ Ἀθηναῖοι τὰ μακρὰ τείχη ἀπορρήξαντες ἀπὸ τῆς τῶν Μεγαρέων πόλεως καὶ τὴν Νίσαιαν παραλαμβάνοντες τὰλλα παρεσκευάζοντο.

70. Βρασίδας δὲ <sup>Δ</sup>κατὰ τοῦτον τὸν χρόνον ἐτύγχανε περὶ Σικυνῶνα καὶ Κόρινθον ὦν, ἐπὶ Θράκης στρατεῖαν παρασκευαζόμενος. καὶ ὡς ἦσθετο τῶν τειχῶν τὴν ἄλωσιν, δείσας περὶ τε τοῖς ἐν τῇ Νισαίᾳ Πελοποννησίοις καὶ μὴ τὰ Μέγαρα ληφθῆ, πέμπει ἕς τε τοὺς Βοιωτοὺς κελεύων κατὰ τάχος στρατιᾷ ἀπαντῆσαι ἐπὶ Τριποδίσκον—ἔστι δὲ κώμη τῆς Μεγαρίδος ὄνομα τοῦτο ἔχουσα ὑπὸ τῷ ὄρει τῇ Γερανείᾳ—, καὶ αὐτὸς ἔχων ἦλθεν ἐπτακοσίους μὲν καὶ δισχιλίους Κορινθίων ὀπλίτας, Φλειασίων δὲ τετρακοσίους, Σικυνωίων δὲ ἑξακοσίους καὶ τοὺς μεθ' αὐτοῦ ὅσοι ἤδη ξυνειλεγμένοι ἦσαν, οἰόμενος τὴν Νίσαιαν ἔτι καταλήψεσθαι ἀνάλωτον.

ὁ τέλλιδος λα-  
κεδαιμόνιος.

ἐπύθετο ἔτυχε mss.  
lacuna B.

ὡς δὲ ἐπύθετο . . . . . —ἔτυχε γὰρ <sup>2</sup> νυκτὸς ἐπὶ τὸν Τριποδίσκον ἐξελθῶν—, ἀπολέξας τριακοσίους τοῦ στρατοῦ, πρὶν ἔκπυστος γενέσθαι, προσῆλθε τῇ τῶν Μεγαρέων πόλει λαθὼν τοὺς Ἀθηναίους ὄντας περὶ τὴν θάλασσαν, βουλόμενος μὲν τῷ λόγῳ καὶ ἅμα εἰ δύναιτο ἔργῳ τῆς Νισαίας πειρᾶσαι, τὸ δὲ μέγιστον, τὴν τῶν Μεγαρέων πόλιν ἐσελθὼν βε-

βαιώσασθαι. καὶ ἡξίου δέξασθαι σφᾶς λέγων ἐν ἐλπίδι εἶναι ἀναλαβεῖν Νίσαιαν.

71. Αἱ δὲ τῶν Μεγαρέων στάσεις φοβούμεναι, οἱ μὲν μὴ τοὺς φεύγοντας σφίσιν ἐσαγαγῶν, ἡ ἐκβάλλη, οἱ δὲ μὴ αὐτὸ τοῦτο ὁ δῆμος δέσας ἐπιθῆται σφίσι καὶ ἡ πόλις ἐν μάχῃ καθ' αὐτὴν οὔσα ἐγγὺς ἐφεδρεούντων Ἀθηναίων ἀπόληται, οὐκ ἐδέξαντο, ἀλλ' ἀμφοτέροις ἐδόκει ἡσυχάσασι τὸ μέλλον περιδεῖν.

2 ἡλπιζον γὰρ καὶ μάχην ἐκάτεροι ἔσεσθαι τῶν τε Ἀθηναίων καὶ τῶν προσβοηθησάντων, καὶ οὕτω σφίσιν ἀσφαλεστέως ἔχειν οἷς τις εἴη εὐνοὺς κρατήσασι v.l. δοτις. προσχωρήσαι. ὁ δὲ Βρασίδας ὥς οὐκ ἔπειθεν, ἀνεχώρησε πάλιν ἐς τὸ ἄλλο στράτευμα,

72. Ἄμα δὲ τῇ ἔφ' οἱ Βοιωτοὶ παρήσαν, διανενοημένοι μὲν καὶ πρὶν Βρασίδαν πέμψαι βοηθεῖν ἐπὶ τὰ Μέγαρα, ὥς οὐκ ἄλλοτρίου ὄντος τοῦ κινδύνου, καὶ ἤδη ὄντες πανστρατιά Πλαταιᾶσιν. ἐπειδὴ δὲ καὶ ἦλθεν ὁ ἄγγελος, πολλῶ μᾶλλον ἐρρώσθησαν, καὶ ἀποστελάντες διακοσίους καὶ δισχιλίους ὀπλίτας καὶ ἱππέας ἑξακοσίους τοῖς πλέοσιν ἀπήλθον πάλιν.

2 παρόντος δὲ ἤδη ξύμπαντος τοῦ στρατεύματος, ὀπλιτῶν οὐκ ἔλασσον ἑξακισχιλίων, καὶ τῶν Ἀθηναίων τῶν μὲν ὀπλιτῶν περὶ τὴν Νίσαιαν ὄντων καὶ τὴν v.l. περὶ τε τὴν. θάλασσαν ἐν τάξει, τῶν δὲ ψιλῶν ἀνὰ τὸ πεδίον ἐσκεδασμένων, οἱ ἱππῆς οἱ τῶν Βοιωτῶν ἀπροσδοκῆτοις ἐπιπесόντες τοῖς

ψιλοῖς ἔτρεψαν ἐπὶ τὴν θάλασσαν—ἐν γὰρ τῷ πρὸ τοῦ οὐδεμία βοήθειά πω τοῖς Μεγαρεῦσιν οὐδαμόθεν ἐπῆλθεν—· ἀντε- 3 πεξελάσαντες δὲ καὶ οἱ τῶν Ἀθηναίων ἐς χεῖρας ἦσαν, καὶ ἐγένετο ἵππομαχία ἐπὶ πολὺ, ἐν ᾗ ἀξιούσιν ἑκάτεροι οὐχ ἥσους γενέσθαι. τὸν μὲν γὰρ ἵππαρχον 4 τῶν Βοιωτῶν καὶ ἄλλους τινὰς οὐ πολλοὺς πρὸς αὐτὴν τὴν Νίσαιαν προσ- ελάσαντας οἱ Ἀθηναῖοι ἀποκτείναντες ἐσκύλευσαν καὶ τῶν τε νεκρῶν τούτων κρατήσαντες ὑποσπόνδους ἀπέδοσαν καὶ τροπαῖον ἔστησαν· οὐδὲν μέντοι ἔν γε τῷ παντὶ ἔργῳ βεβαίως οὐδέτεροι ἐτελεύτησαν, ἀλλ' ἀπεκρίθησαν οἱ μὲν Βοιωτοὶ πρὸς τοὺς ἑαυτῶν, οἱ δὲ ἐπὶ τὴν Νίσαιαν.

73. Μετὰ δὲ τοῦτο Βρασίδας καὶ τὸ στράτευμα ἐχώρουν ἐγγυτέρω τῆς θαλάσσης καὶ τῆς τῶν Μεγαρέων πόλεως, καὶ καταλαμβάνοντες χωρίον ἐπιτήδειον παραταξάμενοι ἡσύχαζον, οἰόμενοι σφίσιν ἐπιέναι τοὺς Ἀθηναίους, καὶ τοὺς Μεγαρέας ἐπιστάμενοι περιορωμένους ὁπο- 2 τέρων ἢ νίκη ἔσται. Ἦ καλῶς δὲ ἐνόμιζον 2 σφίσιν ἀμφοτέρω ἔχειν, ἅμα μὲν τὸ μὴ ἐπιχειρεῖν προτέρους μηδὲ μάχης καὶ κινδύνου ἐκόντας ἄρξαι, ἐπειδὴ γε ἐν φανερῷ ἔδειξαν ἐτοῖμοι ὄντες ἀμύνεσθαι καὶ αὐτοῖς ὥσπερ ἀκονιτὶ τὴν νίκην δικαίως ἂν τίθεσθαι, ἐν τῷ αὐτῷ δὲ καὶ πρὸς τοὺς Μεγαρέας ὀρθῶς ξυμβαίνειν.<sup>1</sup> εἰ μὲν γὰρ μὴ ὥφθησαν ἐλθόντες, οὐκ ἂν 3

Corrupt.

γ.1. προσελάσαντες  
οἱ προσελάσαντα οἱ  
Ἀθηναῖοι καὶ mss.

οὐ μέντοι mss.  
corr. B.

τελευτήσαντες  
ἀπεκρίθησαν ἀλλ'  
οἱ mss. corr. B.

γ.1. δικαίως ἀντιτί-  
θεσθαι.

ἐν τύχῃ γίνεσθαι σφίσιν, ἀλλὰ σαφῶς  
 ἂν ὥσπερ ἡσσηθέντων στερηθῆναι εὐθύς v.l. ἡσσηθέντες.  
 τῆς πόλεως· νῦν δὲ καὶ τυχεῖν αὐτοὺς  
 Ἀθηναίους μὴ βουληθέντας ἀγωνίζεσθαι,  
 ὥστε ἀμαχεῖ ἂν περιγενέσθαι αὐτοῖς ὦν  
 4 ἕνεκα ἦλθον· ὅπερ καὶ ἐγένετο. οἱ γὰρ  
 Μεγαρήs ὡς . . . . . Μεγαρήs ὡς οἱ  
κ.τ.λ. mss. lacuna  
B.  
 . . . . . οἱ Ἀθηναῖοι ἐτάξαντο μὲν  
 παρὰ τὰ μακρὰ τεύχεα ἐξελθόντες, ἡσύ-  
 χαζον δὲ καὶ αὐτοὶ μὴ ἐπιόντων,  
 λογιζόμενοι καὶ οἱ ἐκείνων στρατηγοὶ μὴ  
 ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον,  
 ἐπειδὴ καὶ τὰ πλείω αὐτοῖς προῦκε-  
 χωρήκειν, ἄρξασι μάχης πρὸς πλέουνας  
 αὐτῶν ἢ λαβεῖν νικήσαντας Μέγαρα ἢ  
 σφαλέντας τὸ βέλτιστον τοῦ ὀπλιτικοῦ τῷ βελτίστῳ mss.  
corr. B.  
 βλαφθῆναι, τοῖς δὲ ξυμπάσης τῆς δυνά-  
 μεως καὶ τῶν παρόντων μέρος ἕκαστον  
 κινδυνεύειν εἰκότως ἐθέλειν τολμᾶν.<sup>1</sup>  
 χρόνον δὲ ἐπισχόντες, ὡς οὐδὲν ἀφ' καὶ ὡς mss. corr.  
B.  
 ἑκατέρων ἐπεχειρεῖτο, ἀπῆλθον πρότερον  
 οἱ Ἀθηναῖοι ἐς τὴν Νίσαιαν καὶ αὐθις  
 οἱ Πελοποννήσιοι ὅθενπερ ὠρμήθησαν·  
 οὕτω δὲ τῷ μὲν Βρασίδα αὐτῷ καὶ  
 τοῖς ἀπὸ τῶν πόλεων ἄρχουσιν οἱ  
 15 τῶν φευγόντων φίλοι, ὡς ἐπικρατή-  
 σαντι καὶ τῶν Ἀθηναίων οὐκέτι ἐβελ- ἐβελθόντων mss.  
corr. B.  
 σόντων μάχεσθαι, θαρσοῦντες μᾶλλον  
 ἀνοίγουσί τε τὰς πύλας καὶ δεξάμενοι  
 καταπεπληγμένων ἤδη τῶν πρὸς τοὺς v.l. πρὸς Ἀθηναί-  
ους.  
 Ἀθηναίους πραξάντων ἐς λόγους ἔρχον-  
 ται.

74. Καὶ ὕστερον ὁ μὲν διαλυθέντων

Corrupt.

MEΓΑΡΗΣ.

τῶν ξυμμάχων κατὰ πόλεις ἐπανελθὼν  
καὶ αὐτὸς ἐς τὴν Κόρινθον τὴν ἐπὶ  
Θράκης στρατεῖαν παρεσκεύαζεν, οἱ δὲ <sup>2</sup> ἵνα περ καὶ τὸ  
ἐν τῇ πόλει Μεγαρῆς, ἀποχωρησάντων  
καὶ τῶν Ἀθηναίων ἐπ' οἴκου, ὅσοι μὲν  
τῶν πραγμάτων τῶν πρὸς τοὺς Ἀθηναίους  
μάλιστα μετέσχον, εἰδότες ὅτι ὥφθησαν  
εὐθύς ὑπεξῆλθον, οἱ δὲ ἄλλοι κοινο-  
λογησάμενοι τοῖς τῶν φευγόντων φίλοις  
κατάγουσι τοὺς ἐκ Πηγῶν, ὀρκώσαντες  
πίστεσι μεγάλαις μηδὲν μνησικακήσειν,  
βουλεύσειν δὲ τῇ πόλει τὰ ἄριστα. οἱ δὲ <sup>3</sup>  
ἐπειδὴ ἐν ταῖς ἀρχαῖς ἐγένοντο καὶ  
ἐξέτασιν ὅπλων ἐποίησαντο, διαστήσαντες  
τοὺς λόχους ἐξελέξαντο τῶν τε ἐχθρῶν  
καὶ οἱ ἐδόκουν μάλιστα ξυμπρᾶξαι τὰ  
πρὸς τοὺς Ἀθηναίους, ἀνδρας ὡς ἑκατόν,  
καὶ τούτων πέρι ἀναγκάσαντες τὸν δῆμος  
ψῆφον φανεράν διενεγκεῖν, ὥς κατεγνώ-  
σθησαν, ἔκτειναν, καὶ ἐς ὀλιγαρχίαν τὰ  
μάλιστα κατέστησαν τὴν πόλιν. καὶ <sup>4</sup>  
πλείστον δὴ χρόνον αὕτη ὑπ' ἐλαχίστων  
γενομένη ἐκ στάσεως μετάστασις ξυνέ-  
μενευ.

75. Τοῦ δ' αὐτοῦ θέρους τῆς Ἀντάν-  
δρου ὑπὸ τῶν Μυτιληναίων, μελλούσης  
κατασκευάζεσθαι, οἱ τῶν ἀργυρολόγων  
νεῶν, στρατηγοί, Δημόδοκος καὶ Ἀρι-  
στείδης, ὄντες περὶ Ἑλλήσποντον—  
ὁ γὰρ τρίτος αὐτῶν Λάμαχος δέκα ναυ-  
σιν ἐς τὸν Πόντον ἐσεπεπλεύκει—ὥς  
ῆσθάνοντο τὴν παρασκευὴν τοῦ χωρίου  
καὶ ἐδόκει αὐτοῖς δεινὸν εἶναι μὴ ὥσπερ  
ὥσπερ διέον-  
οῦντο.  
ἀθηναίων.

πραγμάτων πρὸς  
mss. corr. Her-  
werden.

ξυνέμενευ mss.  
corr. B.

ἀργυρολόγων Ἀθη-  
ναίων mss. corr.  
Herwerden.



ἐπὶ τῇ κάμῳ.

τὰ Ἀναία ἄ γένηται, ἔνθα οἱ φεύγοντες  
τῶν Σαμίων καταστάντες τοὺς τε Πελο-  
ποννησίους ὠφέλουν ἐς τὰ ναυτικά  
κυβερνήτας πέμποντες καὶ τοὺς ἐν τῇ  
πόλει Σαμίους ἐς ταραχὴν καθίστασαν  
καὶ τοὺς ἐξιόντας ἐδέχοντο· οὕτω δὴ  
ξυναγείραντες ἀπὸ τῶν ξυμμάχων στρα-  
τιὰν καὶ πλεύσαντες, μάχῃ τε νικήσαντες  
τοὺς ἐκ τῆς Ἀντάνδρου ἐπεξελθόντας,  
2 ἀναλαμβάνουσι τὸ χωρίον· πάλιν. καὶ οὐ  
πολὺ ὕστερον ἐς τὸν Πόντον ἐσπλεύσας  
Λάμαχος, ἐν τῇ Ἡρακλεώτιδι ὁρμίσας ἐς v.l. ὁρμήσας.  
τὸν Κάλητα ποταμὸν ἀπόλλυσι τὰς ναῦς  
ὑδατος ἀνωθεν γενομένου καὶ κατελθόντος  
αἰφνιδίου τοῦ ρεύματος. αὐτὸς τε καὶ ἡ αὐτὸς δὲ Classen.  
στρατιὰ πεζῇ διὰ Βιθυνῶν Θρακῶν ἄ  
ἀφικνεῖται ἐς Καλχηδὼνα τὴν ἐπὶ τῷ Χαλκηδὼνα mss.  
στόματι τοῦ Πόντου Μεγαρέων ἀποικίαν.

οἱ εἰσι πέραν  
ἐν τῇ ἀσίᾳ.

ἀθηναίων στρα-  
τηγός.

76. Ἐν δὲ τῷ αὐτῷ θέρει καὶ  
Δημοσθένης ἄ τεσσαράκοντα ναυσὶν ἀφικ-  
νεῖται ἐς Ναύπακτον, εὐθὺς μετὰ τὴν  
ἐκ τῆς Μεγαρίδος ἀναχώρησιν. τῷ  
2 γὰρ Ἱπποκράτει καὶ ἐκείνῳ τὰ Βοιω-  
τία πράγματα ἀπὸ τινων ἀνδρῶν ἐν ὑπὸ Cobet.  
ταῖς πόλεσιν ἐπράσσετο, βουλομένων  
μεταστῆσαι τὸν κόσμον καὶ ἐς δημο-  
κρατίαν ἄ τρέψαι· καὶ Πτοιοδώρου μά-  
λιστ' ἀνδρὸς φυγάδος ἐκ Θηβῶν ἐση-  
γούμενου τάδε αὐτοῖς παρεσκευάσθη.

ὥσπερ οἱ ἀθη-  
ναῖοι.

3 Σίφας μὲν ἔμελλόν τινες προδώσειν· αἱ  
δὲ Σίφαί εἰσι τῆς Θεσπικῆς γῆς ἐν τῷ  
Κρισαίῳ κόλπῳ ἐπιθαλασσίδιοι. Χαι-  
ρώνειαν δέ, ἢ ἐς Ὀρχομενὸν τὸν Μινύειον

πρότερον καλούμενον; νῦν δὲ Βοιωτίων, ξυντελεῖ, ἄλλοι ἐξ Ὀρχομενοῦ ἐνεδίδοσαν, καὶ οἱ Ὀρχομενίων φυγάδες ξυνέπρασσον τὰ μάλιστα καὶ ἄνδρας ἐμισθοῦντο ἐκ Πελοποννήσου· ἔστι δὲ ἡ Χαιρώνεια ἔσχατον τῆς Βοιωτίας πρὸς τῇ Φανοτίδι τῆς Φωκίδος, καὶ Φωκέων μετείχοντινες. τοὺς δὲ Ἀθηναίους ἔδει Δῆλιον κατα- 4 λαβεῖν τὸ ἐν τῇ Ταναγραίᾳ πρὸς Εὐβοίαν τετραρμένον, ἅμα δὲ ταῦτα ἐν ἡμέρᾳ ῥητῇ γίνεσθαι, ὅπως μὴ ξυμβοηθήσωσιν ἐπὶ τὸ Δῆλιον οἱ Βοιωτοὶ ἄθροσι, ἀλλ' ἐπὶ τὰ σφέτερα αὐτῶν ἕκαστοι κινούμενα. καὶ εἰ κατορβοῖτο ἡ 5 πείρα καὶ τὸ Δῆλιον τειχισθεῖν, ῥαδίως ἥλπιζον, εἰ καὶ μὴ παραντίκα νεωτερίζοιτό τι τῶν κατὰ τὰς πολιτείας τοῖς Βοιωτοῖς, ἐχομένων τούτων τῶν χωρίων καὶ ληστευομένης τῆς γῆς καὶ οὔσης ἐκάστοις διὰ βραχέος ἀποστροφῆς οὐ μενεῖν κατὰ χώραν τὰ πράγματα, ἀλλὰ χρόνῳ τῶν Ἀθηναίων μὲν προσιόντων τοῖς ἀφεστηκόσι, τοῖς δὲ οὐκ οὔσης ἀθρόας τῆς δυνάμεως, καταστήσειν αὐτὰ ἐς τὸ ἐπι- 6 τήδειον. ἡ μὲν οὖν ἐπιβουλὴ τοιαύτη.

Φανότιδι mss.

v.l. νεωτερίζου.

v.l. τοιαύτη παρεσκευάζετο.

ἀπόλλωνος  
ἱερὸν.

77. Ὁ δὲ Ἱπποκράτης αὐτὸς μὲν ἐκ τῆς πόλεως δύναμιν ἔχων, ὁπότε καιρὸς εἴη, ἔμελλε στρατεύειν ἐς τοὺς Βοιωτοὺς, τὸν δὲ Δημοσθένη προαπέστειλε ταῖς τεσσαράκοντα ναυσὶν ἐς τὴν Ναύπακτον, ὅπως ἐξ ἐκεῖνων τῶν χωρίων στρατὸν ξυλλέξας Ἀκαρνάνων τε καὶ τῶν ἄλλων ξυμμάχων πλέοι ἐπὶ τὰς Σίφας

ὥς προδοθησομένης· ἡμέρα δ' αὐτοῖς  
 2 εἴρητο ἢ ἔδει ἅμα ταῦτα πράσσειν. καὶ  
 ὁ μὲν Δημοσθένης ἀφικόμενος, Οἰνιάδας  
 δὲ ὑπὸ τε Ἀκαρνάνων πάντων κατηναγ-  
 κασμένους καταλαβὼν ἐς τὴν Ἀθηναίων  
 ξυμμαχίαν καὶ αὐτὸς ἀναστήσας τὸ ξυμ-  
 μαχικὸν τὸ ἐκεῖ πᾶν, ἐπὶ Σαλύνθιον καὶ ἐκεῖνη mss. corr.  
 Ἀγραιούς στρατεύσας πρῶτον καὶ προσ- Cobet.  
 ποησάμενος τὰλλα ἡτοιμάζετο ὥς ἐπὶ  
 τὰς Σίφας, ὅταν δέη, ἀπαντησόμενος.

78. Βρασίδης δὲ κατὰ τὸν αὐτὸν  
 χρόνον τοῦ θέρους πορευόμενος ἐπτακο-  
 σίοις καὶ χιλίοις ὀπλίταις ἐς τὰ ἐπὶ  
 Θράκης ἐπειδὴ ἐγένετο ἐν Ἡρακλείᾳ τῇ  
 ἐν Τραχίνι καί, προπέμψαντος αὐτοῦ  
 ἄγγελον ἐς Φάρσαλον παρὰ τοὺς ἐπιτη-  
 δείους ἀξιούντος διάγειν ἑαυτὸν καὶ τὴν  
 στρατιάν, ἦλθον ἐς Μελίτειαν τῆς Μελίτιαν mss.  
 Ἀχαιᾶς Πάναιρός τε καὶ Δῶρος καὶ  
 Ἱππολοχίδας καὶ Τορύλαος καὶ Στρόφα-  
 κας, πρόξενος ὢν Χαλκιδέων, τότε δὴ  
 2 ἐπορεύετο. ἦγον δὲ καὶ ἄλλοι Θεσσα-  
 λῶν αὐτὸν καὶ ἐκ Λαρίσης Νικωνίδας, Νικωνίδας mss.  
 Περδίκκα ἐπιτήδειος ὢν. τὴν γὰρ Θεσ- corr. Naber.  
 σαλίαν ἄλλως τε οὐκ εὐπορον ἦν διέναι  
 ἄνευ ἀγωγοῦ μετὰ ὅπλων γε δὴ, καὶ τοῖς καὶ μετὰ mss. corr.  
 πᾶσί γε ὁμοίως Ἑλλήσιν ὑποπτον καθει- Cobet.  
 στήκει τὴν τῶν πέλας μὴ πείσαντας  
 διέναι· τοῖς τε Ἀθηναίοις αἰεὶ ποτε τὸ  
 πλῆθος τῶν Θεσσαλῶν εὖνουν ὑπῆρχεν.  
 3 ὥστε εἰ μὴ δυναστεία μᾶλλον ἢ ἰσονομία  
 ἐχρῶντο κατὰ τὸ ἐγγώριον οἱ Θεσσαλοί, ἐχρῶντο τὸ mss.  
 οὐκ ἂν ποτε προήλθεν, ἐπεὶ καὶ τότε corr. Cobet.  
 ἐχρῶντο ἐγγωρίῳ Hude.

πορευομένῳ αὐτῷ ἀπαντήσαντες ἄλλοι  
 τῶν τάναντία τούτοις βουλομένων ἐπὶ τῷ  
 Ἐνιπεῖ ποταμῷ ἐκώλουν καὶ ἀδικεῖν  
 ἔφασαν ἄνευ τοῦ πάντων κοινοῦ πορευ-  
 όμενον. οἱ δὲ ἄγοντες οὔτε ἀκόντων 4  
 ἔφασαν διάξειν, αἰφνιδιόν τε παραγενό-  
 μενον ξένοι ὄντες κομίζειν. ἔλεγε δὲ ὁ Βρα-  
 σίδας τῇ Θεσσαλῶν γῇ, φίλος ὢν ἰέναι, καὶ  
 Ἀθηναίους πολεμίους οὔσι καὶ οὐκ ἐκείνοις  
 ὄπλα ἐπιφέρειν, Θεσσαλοῖς τε οὐκ εἰδέναι  
 καὶ Λακεδαιμονίοις ἔχθραν οὔσαν ὥστε τῇ  
 ἀλλήλων γῇ μὴ χρῆσθαι, νῦν τε ἀκόντων  
 ἐκείνων οὐκ ἂν προελθεῖν—οὐδὲ γὰρ ἂν  
 δύνασθαι—, οὐ μέντοι ἀξιοῦν γε εἰργε-  
 σθαι. καὶ οἱ μὲν ἀκούσαντες ταῦτα ἀπῆλ- 5  
 θον· ὁ δὲ κελεύοντων τῶν ἀγωγῶν, πρίν  
 τι πλέον ξυστῆναι τὸ κωλύσον, ἐχώρει  
 οὐδὲν ἐπισχῶν δρόμῳ. καὶ ταύτῃ μὲν τῇ  
 ἡμέρᾳ, ἣ ἐκ τῆς Μελιτείας ἀφώρμησεν,  
 ἐς Φάρσαλόν τε ἐτέλεσε καὶ ἐστρατοπε-  
 δεύσατο ἐπὶ τῷ Ἀπιδανῷ ποταμῷ, ἐκεῖθεν  
 δὲ ἐς Φάκιον, καὶ ἐξ αὐτοῦ ἐς Περραιβίαν.  
 ἀπὸ δὲ τούτου ἤδη οἱ μὲν τῶν Θεσσαλῶν 6  
 ἀγωγοὶ πάλιν ἀπῆλθον, οἱ δὲ Περραιβοὶ  
 αὐτόν, ὑπήκοοι ὄντες Θεσσαλῶν, κατέστη-  
 σαν ἐς Δίον τῆς Περδίκκου ἀρχῆς, δ' ὑπὸ  
 τῷ Ὀλύμπῳ Μακεδονίας πρὸς Θεσσαλοὺς  
 πόλισμα κεῖται.

καὶ αὐτός.  
 καὶ αὐτοῖς.

v.l. νῦν δέ.

Μακεδονίας α', i.e.  
 πρώτου Pöbree.

79. Τούτῃ τῷ τρόπῳ Βρασίδας Θεσ-  
 σαλίαν φθάσας διέδραμε πρίν τινα κωλύ-  
 ειν παρασκευάσασθαι, καὶ ἀφίκετο ὡς  
 Περδίκκαν καὶ ἐς τὴν Χαλκιδικήν. ἐκ γὰρ 2  
 τῆς Πελοποννήσου, ὡς τὰ τῶν Ἀθη-

- ναίων ἡνύτχει, δεισαντες οἳ τε ἐπὶ Θρά-  
κης ἀφεστώτες Ἀθηναίων καὶ Περδίκκας  
ἐπηγάγοντο τὸν στρατόν, οἳ μὲν Χαλκι- <sup>ἐξήγαγον mss.</sup>  
δῆς νομίζοντες ἐπὶ σφᾶς πρῶτον ὀρμήσειν <sup>corr. Dobree.</sup>  
τοὺς Ἀθηναίους—καὶ ἅμα αἱ πλησιό-  
χωροι πόλεις, αἱ οὐκ ἀφεστηκυῖαι ξυνεπη-  
γον κρύφα—, Περδίκκας δὲ πολέμιος μὲν  
οὐκ ὦν ἐκ τοῦ φανεροῦ, φοβούμενος δὲ  
καὶ αὐτὸς τὰ παλαιὰ διάφορα τῶν Ἀθη-  
ναίων καὶ μάλιστα βουλόμενος Ἀρρα-  
βαῖον τὸν Λυγκηστῶν βασιλέα παρα-  
3 στήσασθαι. ξυνέβη δὲ αὐτοῖς, ὥστε  
ῤῥαον ἐκ τῆς Πελοποννήσου στρατὸν ἐξα-  
γαγεῖν, ἣ τῶν Λακεδαιμονίων ἐν τῷ  
παρόντι κακοπραγία.
80. Τῶν γὰρ Ἀθηναίων ἐγκειμένων  
τῇ Πελοποννήσῳ καὶ οὐχ ἥκιστα τῇ  
αὐτοῦς. ἐκείνων γῇ, ἥλπιζον ἀποστρέψειν, μάλι-  
στα, εἰ ἀντιπαρалуποῖεν πέμψαντες ἐπὶ  
τοὺς ξυμμάχους αὐτῶν στρατιάν, ἄλ-  
λως τε καὶ ἐτοίμων ὄντων τρέφειν τε καὶ  
2 ἐπὶ ἀποστάσει σφᾶς ἐπικαλουμένων. καὶ  
ἅμα τῶν Εἰλώτων βουλομένοις ἦν ἐπὶ  
προφάσει ἐκπέμψαι, μὴ τι πρὸς τὰ  
τῆς πύλου 3 παρόντα, νεωτερίσωσιν· ἐπεὶ καὶ τότε  
ἔπραξαν· φοβούμενοι αὐτῶν τὴν . . . ὅτη- <sup>σκαυότητα or</sup>  
τα καὶ τὸ πλήθος—ἀεὶ γὰρ τὰ πολλὰ <sup>νεώτητα mss.</sup>  
Λακεδαιμονίοις πρὸς τοὺς Εἰλωτας τῆς <sup>lacuna B.</sup>  
φυλακῆς πέρι μάλιστα καθειστήκει—  
προεῖπον αὐτῶν ὅσοι ἀξιούσιν ἐν τοῖς  
πολεμικοῖς γεγενῆσθαι σφίσιν ἄριστοι, <sup>πολεμίοις mss.</sup>  
κρίνεσθαι, ὥς ἐλευθερώσοντες, πείραν <sup>corr. Herwerden.</sup>  
ποιούμενοι καὶ ἡγούμενοι τούτους σφίσιν

προκρίναντες mss.  
corr. Hude.

ὑπὸ φρονήματος, οἷπερ καὶ ἡξίωσαν  
πρῶτος ἕκαστος ἐλευθεροῦσθαι, μάλιστα  
ἀν καὶ ἐπιθέσθαι. καὶ προκρινάντων ἐς 4  
δισχιλλίους οἱ μὲν ἐστεφανώσαντό τε καὶ  
τὰ ἱερὰ περιῆλθον ὡς ἡλευθερωμένοι, οἱ  
δὲ οὐ πολλῷ ὕστερον ἡφάνισάν τε αὐτοὺς  
καὶ οὐδεὶς ἦσθετο ὅτῳ τρόπῳ ἕκαστος  
διεφθάρη. καὶ τότε προθύμως τῷ Βρασίδῃ 5  
αὐτῶν ξυνέπεμψαν ἑπτακοσίους ὀπλίτας,  
τοὺς δ' ἄλλους ἐκ τῆς Πελοποννήσου  
μισθῷ πείσας ἐξήγαγεν.

βουλόμενον mss.  
corr. Hude.

v.l. προθύμησαν.

81. Αὐτόν τε Βρασίδα βουλόμενοι  
μάλιστα Λακεδαιμόνιοι ἀπέστειλαν. προῦ-  
θυμήθησαν δὲ καὶ οἱ Χαλκιδῆς. τό τε 2  
γὰρ παραντίκα ἑαυτὸν παρασχὼν δίκαιον  
καὶ μέτριον ἐς τὰς πόλεις ἀπέστησε τὰ  
πολλά, τὰ δὲ προδοσίᾳ εἶλε τῶν χωρίων,  
ὥστε τοῖς Λακεδαιμονίοις γίνεσθαι ξυμ-  
βαίνειν τε βουλομένοις, ὅπερ ἐπόησαν,  
ἀνταπόδοσιν ἄ χωρίων καὶ τοῦ πολέμου  
ἀπὸ τῆς Πελοποννήσου λώφησιν. ἔς τε  
τὸν χρόνῳ ὕστερον ἄ πόλεμον ἢ τότε  
Βρασίδου ἀρετὴ καὶ ξύνεσις, τῶν μὲν  
πεῖρα αἰσθομένων, τῶν δὲ ἀκοῇ, μάλιστα  
ἐπιθυμίαν ἐνεπόει τοῖς Ἀθηναίων ξυμ-  
μάχοις ἐς τοὺς Λακεδαιμονίους. πρῶτος 3  
γὰρ ἐξελθὼν καὶ δόξας εἶναι κατὰ πάντα  
ἀγαθὸς ἐλπίδα ἐγκατέλιπε βέβαιον ὡς  
καὶ οἱ ἄλλοι τοιοῦτοί εἰσιν.

82. Τότε δ' οὖν ἀφικομένου αὐτοῦ ἐς  
τὰ ἐπὶ Θράκης οἱ Ἀθηναῖοι πυθόμενοι  
τόν τε Περδίκκαν πολέμιον ποιοῦνται,  
νομίσαντες αἴτιον εἶναι τῆς παρόδου, καὶ

ἄνδρα ἐν τε τῇ  
σπάρτῃ δο-  
κοῦντα δρα-  
στήριον εἶναι  
ἐς τὰ πάντα καὶ  
ἐπειδὴ ἐξῆλθε  
πλείστον δῖον  
λακεδαιμονίοις  
γενόμενον.  
καὶ ἀποδοχὴν.

μετὰ τὰ ἐκ  
σικελίας.

νομικάντων.

τῶν ταύτῃ ξυμμάχων φυλακὴν πλέονα κατεστήσαντο.

83. Περδίκκας δὲ Βρασίδαν καὶ τὴν στρατιὰν εὐθὺς λαβὼν μετὰ τῆς ἑαυτοῦ δυνάμεως στρατεύει ἐπὶ Ἀρραβαῖον τὸν Βρομεροῦ, Λυγκηστῶν Μακεδόνων βασιλέα, ὁμορον ὄντα, διαφορᾶς τε αὐτοῦ
- αὐτῷ. 2 καὶ βουλόμενος καταστρέψασθαι. ἐπεὶ δὲ ἐγένετο τῷ στρατῷ μετὰ τοῦ Βρασίδου ἐπὶ τῇ ἐσβολῇ τῆς Λύγκου, Βρασίδας ἐς λόγους ἔφη βούλεσθαι πρῶτον ἔλθων Ἀρραβαῖον ξύμμαχον Λακεδαιμονίων, ἣν 3 δύνηται, ποῆσαι. καὶ γάρ τι καὶ Ἀρραβαῖος ἐπεκηρυκεύετο, ἐτοῖμος ὢν Βρασίδα μέσφ' δικαστῇ ἐπιτρέπειν· καὶ οἱ Χαλκιδέων πρέσβεις ξυμπαρόντες ἐδίδασκον αὐτὸν μὴ ὑπεξελεῖν τῷ Περδίκκᾳ τὰ δεινὰ, ἵνα προθυμοτέρῳ ἔχοιεν καὶ ἐς τὰ 4 ἑαυτῶν χρῆσθαι. ἅμα δέ τι καὶ εἰρήκεσαν τοιοῦτον οἱ παρὰ τοῦ Περδίκκου ἐν τῇ Λακεδαίμονι, ὥς πολλὰ αὐτοῖς τῶν περὶ αὐτὸν χωρίων ξύμμαχα ποῆσοι, ὥστε ἐκ τοῦ τοιούτου κοινῇ μᾶλλον ὁ Βρασίδας 5 τὰ τοῦ Ἀρραβαίου ἥξειεν πράσσειν. Περδίκκας δὲ οὔτε δικαστὴν ἔφη Βρασίδαν τῶν σφετέρων διαφορῶν ἀγαγεῖν, μᾶλλον δὲ καθαιρέτην ὢν ἂν αὐτὸς ἀποφαίνῃ πολεμίων, ἀδικήσειν τε εἰ αὐτοῦ τρέφοντος τὸ ἥμισυ τοῦ στρατοῦ ξυνέσται 6 Ἀρραβαῖον. ὁ δὲ ἄκουτος καὶ ἐκ διαφορᾶς ξυγγίγνεται, καὶ πεισθεὶς τοῖς λόγοις ἀπήγαγε τὴν στρατιὰν πρὶν ἐσβαλεῖν ἐς τὴν χώραν. Περδίκκας δὲ μετὰ τοῦτο

Βρασίδας λόγοις  
mss. corr. Her-  
werden.

τρίτον μέρος ἀνθ' ἡμίσεος τῆς τροφῆς  
ἐδίδου, νομίζων ἀδικεῖσθαι.

84. Ἐν δὲ τῷ αὐτῷ θέρει εὐθύς ὁ  
Βρασίδας ἔχων καὶ Χαλκιδέας ἐπὶ  
Ἀκανθὸν τὴν Ἀνδρίων ἀποικίαν ὀλίγον  
πρὸ τρυγῆτου ἐστράτευσεν. οἱ δὲ περὶ 2  
τοῦ δέχεσθαι αὐτὸν κατ' ἀλλήλους  
ἐστασίαζον, οἳ τε μετὰ τῶν Χαλκιδέων  
ξυνεπάγοντες καὶ ὁ δῆμος. ὁμῶς δὲ διὰ  
τοῦ καρποῦ τὸ δέος <sub>Α</sub> πεισθὲν τὸ πλῆθος  
ὑπὸ τοῦ Βρασίδου δέξασθαι τε αὐτὸν  
μόνον καὶ ἀκούσαντες βουλεύσασθαι,  
δέχεται· καὶ καταστὰς ἐπὶ τὸ πλῆθος—  
ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος,  
εἰπεῖν—ἔλεγε τοιάδε.

ἐτί ἔξω ὄντος.

85. “Ἡ μὲν ἐκπεμφίς μου καὶ τῆς  
στρατιᾶς <sub>Α</sub>, ὧ Ἀκάνθιοι, γεγένηται τὴν  
αἰτίαν ἐπαληθεύουσα ἦν ἀρχόμενοι τοῦ  
πολέμου προείπομεν <sub>Α</sub> ἐλευθεροῦντες τὴν  
Ἑλλάδα πολεμήσειν· εἰ δὲ χρόνῳ ἐπήλ- 2  
θομεν, σφαλέντες τῆς ἀπὸ τοῦ ἐκεῖ  
πολέμου δόξης, ἣ διὰ τάχους αὐτοὶ  
ἄνευ τοῦ ὑμετέρου κινδύνου ἠλπίσαμεν  
Ἀθηναίους καθαιρήσειν, μηδεὶς μεμφθῆ·  
νῦν γάρ, ὅτε παρέσχεν, ἀφικόμενοι καὶ  
μετὰ ὑμῶν πειρασόμεθα κατεργάζεσθαι  
αὐτούς. θαυμάζω δὲ τῇ τε ἀποκλήσει 3  
μου τῶν πυλῶν καὶ εἰ μὴ ἀσμένους ὑμῖν  
ἀφῆγμαι. ἡμεῖς μὲν γὰρ οἱ Λακεδαιμόνιοι 4  
οἴομεν τε παρὰ ξυμμάχους καὶ πρὶν  
ἔργῳ ἀφικέσθαι τῇ γοῦν γνώμῃ ἤξειν καὶ  
βουλομένοις ἔσεσθαι, κίνδυνόν τε τοσόνδε  
ἀνερρίψαμεν διὰ τῆς ἀλλοτρίας πολλῶν

ὑπὸ λακεδαι-  
μόνιων.

ἀθηναίοις.

πρὸς ἀλλήλους  
Cobet.

v.l. ἀκούσαντας.



- ἡμερῶν ὁδὸν ἰόντες καὶ πᾶν τὸ πρόθυμον  
 5 παρέσχομεν· ὑμεῖς δὲ εἴ τι ἄλλο ἐν νῶ παρεχόμενοι mss.  
 ἔχετε ἢ εἰ ἐναντιώσεσθε τῇ τε ὑμετέρᾳ corr. B.  
 αὐτῶν ἐλευθερίᾳ καὶ τῇ τῶν ἄλλων καὶ τῶν mss. corr.  
 οὐ μόνον. 6 Ἑλλήνων, δεινὸν ἂν εἴη. καὶ γὰρ οὐχ Cobet.  
 ὅτι αὐτοὶ ἀνθίστασθε, ἀλλὰ καὶ οἷς ἂν οὐ μόνον ὅτι mss.  
 ἐπίω ἡσσόν τις ἐμοὶ πρόσσεισι, δυσχερὲς  
 ποιούμενοι εἰ ἐπὶ οὖς πρῶτον ἦλθον ὑμᾶς,  
 ὥς πόλιν ἀξιόχρεων παρεχομένους καὶ καὶ πόλιν mss.  
 ξύνεσιν δοκοῦντας ἔχειν, μὴ ἐδέξασθε· corr. B.  
 καὶ τὴν αἰτίαν οὐ δόξω πιστὴν ἀποδεικ- οὐχ ἔξω mss. corr.  
 νύναι, ἀλλ' ἢ ἄδικον τὴν ἐλευθερίαν Hude.  
 ἐπιφέρειν ἢ ἀσθενὴς καὶ ἀδύνατος τιμωρή-  
 σαι τὰ πρὸς Ἀθηναίους, ἣν ἐπίωσιν,  
 7 ἀφίχθαι. καίτοι στρατιᾷ γε τῇδ' ἂ ἐπὶ  
 Νίσαιαν ἐμοῦ βοηθήσαντος οὐκ ἠθέλησαν  
 Ἀθηναῖοι πλέονες ὄντες προσμείξαι, ὥστε  
 οὐκ εἰκὸς νηίτην γε αὐτοὺς ἂ στρατὸν ἰσο- νηίτη . . . στρατῷ  
 παλὴ ἐφ' ὑμᾶς ἀποστεῖλαι. ἴσον πλῆθος ἐφ' mss. corr. B.  
 86. "Αὐτός τε οὐκ ἐπὶ κακῷ, ἐπ'  
 ἐλευθερώσει δὲ τῶν Ἑλλήνων παρελή-  
 λυθα, ὅρκοις τε ἂ καταλαβὼν τὰ τέλη  
 τοῖς μεγίστοις ἢ μὴν οὖς ἂν ἔγωγε προσ-  
 ἀγάγωμαι ξυμμάχους ἔσεσθαι αὐτονό-  
 μους, καὶ ἅμα οὐχ ἵνα ξυμμάχους ὑμᾶς  
 ἔχωμεν ἢ βία ἢ ἀπάτῃ προσλαβόντες,  
 ἅλλα τούναντίον ὑμῖν δεδουλωμένοις ἂ  
 2 ξυμμαχήσουσιν. οὐκ οὐκ ἀξιώ οὐτ' αὐτὸς  
 ὑποπτεῦσθαι, πίστει γε διδούς τὰς πίστεις τε mss.  
 μεγίστας, οὐτε τιμωρὸς ἀδύνατος νομι- corr. Reiske.  
 σθῆναι, προσχωρεῖν τε ὑμᾶς θαρσή-  
 3 σαντας. καὶ εἴ τις ἰδίᾳ τινὰ δεδιώς  
 ἄρα, μὴ ἐγὼ τισι προσθῶ τὴν πόλιν,

ἦν νῆν ἐγὼ  
 ἔχω.

τῷ ἐν Νισαίᾳ.  
 τῷ ἐκεῖ.

λακεδαιμο-  
 νίων.

ὑπὸ ἀθηναίων.

ἀπρόθυμός ἐστι, πάντων μάλιστα πισ-  
 τευσάτω. οὐ γὰρ ξυστασιάσων ἤκω, οὐδ' 4  
 ἂν σαφὴ τὴν ἐλευθερίαν νομίζω ἐπιφέρειν,  
 εἰ τὸ πάτριον παρὲς τὸ πλεόν τοῖς  
 ὀλίγοις ἢ τὸ ἔλασσον τοῖς πᾶσι δουλώ-  
 σαιμι. χαλεπωτέρα γὰρ ἂν τῆς ἄλλοφύλου 5  
 ἀρχῆς εἴη, καὶ ἡμῖν τοῖς Λακεδαιμονίοις  
 οὐκ ἂν ἀντὶ πόνων χάρις καθίστατο,  
 ἀντὶ δὲ τιμῆς καὶ δόξης αἰτία μᾶλλον·  
 οἷς τε τοὺς Ἀθηναίους ἐγκλήμασι κατα-  
 πολεμοῦμεν, αὐτοὶ ἂν φαινοίμεθα ἐχθίονα  
 ἢ ὁ μὴ ὑποδείξας, ἀρετὴν κατακτώμενοι.  
 ἀπάτη γὰρ εὐπρεπεῖ αἰσχίον τοῖς γε ἐν 6  
 ἀξιώματι πλεονεκτῆσαι ἢ βίᾳ ἐμφανεῖ·  
 τὸ μὲν γὰρ ἰσχύος δικαίωσει, ἦν ἡ τύχη  
 ἔδωκεν, ἐπέρχεται, τὸ δὲ γνώμης ἀδίκου  
 ἐπιβουλῇ.

v.l. χαλεπώτερα.

v.l. φαινόμεθα.

v.l. τοῖς τε.

ἡμῖν mss.

ἢ οἷς mss. corr.  
Hude.

87. "Οὕτω πολλὴν περιωπὴν τῶν ὑμῖν  
 ἐς τὰ μέγιστα διαφόρων ποιούμεθα. καὶ  
 οὐκ ἂν μείζω πρὸς τοῖς ὅρκοις βεβαίωσιν  
 λάβοιτε οἷς τὰ ἔργα ἐκ τῶν λόγων  
 ἀναθρούμενα δόκησιν ἀναγκαίαν παρ-  
 ἔχεται ὥς καὶ ξυμφέροι ὁμοίως ὥς εἶπον.  
 εἰ δ' ἐμοῦ ταῦτα προῖσχομένου ἀδύνατοι 2  
 μὲν φήσετε εἶναι, εὖνοι δ' ὄντες ἀξιώσετε  
 μὴ κακούμενοι διωθεῖσθαι καὶ τὴν ἐλευ-  
 θερίαν μὴ ἀκίνδυνον ὑμῖν φαίνεσθαι,  
 δίκαιόν τε εἶναι, οἷς καὶ δυνατὸν δέχε-  
 σθαι, τούτοις καὶ ἐπιφέρειν, ἄκοντα δὲ  
 μηδένα προσαναγκάζειν, μάρτυρας μὲν  
 θεοὺς καὶ ἥρωας τοὺς ἐγχωρίους ποήσο-  
 μαι ὥς ἐπ' ἀγαθῷ ἤκων οὐ πείθω, γῆν δὲ  
 τὴν ὑμετέραν δηρὸν πειράσομαι βιάζεσθαι,

ΔΥΤΗΝ.

- 3 καὶ οὐκ ἄδικεῖν ἔτι νομιῶ, προσεῖναι δέ  
 τί μοι καὶ κατὰ δύο ἀνάγκας τὸ εὐλογον,  
 τῶν μὲν Λακεδαιμονίων, ὅπως μὴ τῷ  
 ὑμετέρῳ εὖνῳ, εἰ μὴ προσαχθήσεσθε, τοῖς  
 ἀπὸ ὑμῶν χρήμασι φερομένοις παρ'  
 Ἀθηναίους βλάπτωνται, οἱ δὲ Ἕλληνες  
 ἵνα μὴ κωλύωνται ὑφ' ὑμῶν δουλείας  
 4 ἀπαλλαγῇναι. οὐ γὰρ δὴ εἰκότως γ' ἂν  
 τάδ' ἐπράσσομεν, οὐδὲ ὀφείλομεν οἱ <sup>τάδε πρᾶσσομεν</sup>  
 Λακεδαιμόνιοι μὴ κοινοῦ τινὸς ἀγαθοῦ <sup>mss. corr. Dobree.</sup>  
 αἰτία τοὺς μὴ βουλομένους ἐλευθεροῦν.  
 5 οὐδ' αὖ ἀρχῆς ἐφίεμεθα, παῦσαι δὲ  
 μᾶλλον ἐτέρους σπεύδοντες τοὺς πλείους  
 ἂν ἀδικοῦμεν εἰ ξύμπασιν αὐτονομίαν  
 ἐπιφέροντες ὑμᾶς τοὺς ἐναντιουμένους  
 6 περιίδαιμεν. πρὸς ταῦτα βουλευέσθε εὖ,  
 καὶ ἀγωνίσασθε τοῖς τε Ἕλλησιν ἄρξαι  
 πρῶτοι ἐλευθερίας καὶ αἰδίου δόξαν  
 καταθέσθαι, καὶ αὐτοὶ τά τε ἴδια μὴ  
 βλαφθῆναι καὶ ξυμπάσῃ τῇ πόλει τὸ  
 κάλλιστον ὄνομα περιθῆναι."

88. Ὁ μὲν Βρασίδας τοσαῦτα εἶπεν.  
 οἱ δὲ Ἀκάνθιοι, πολλῶν λεχθέντων  
 πρότερον ἐπ' ἀμφότερα, κρύφα δια-  
 ψηφισάμενοι, διὰ τε τὸ ἐπαγωγὰ εἰπεῖν  
 τὸν Βρασίδα καὶ περὶ τοῦ καρποῦ φόβῳ  
 ἔγνωσαν οἱ πλείους ἀφίστασθαι Ἀθη-  
 ναίων, καὶ πιστώσαντες αὐτὸν τοῖς ὅρκοις  
 οὓς τὰ τέλη τῶν Λακεδαιμονίων ὁμόσαν- <sup>ὁμόσαντα mss.</sup>  
 αὐτὸν ἐξέπεμψαν, ἥ μὴν ἔσεσθαι ξυμμά- <sup>corr. Dobree.</sup>  
 χους αὐτονόμους οὓς ἂν προσαγάγῃται,  
 οὕτω δέχονται τὸν στρατόν. καὶ οὐ  
 πολλῷ ὕστερον καὶ Στάγειρος Ἀνδρίων

αὐτόν.

ἀποικία ξυναπέστη. ταῦτα μὲν οὖν ἐν τῷ  
θέρει τούτῳ ἐγένετο.

89. Τοῦ δ' ἐπιγιγνομένου χειμῶνος  
εὐθὺς ἀρχομένου, ὥς τῷ Ἴπποκράτει καὶ  
Δημοσθένει στρατηγοῖς οὖσιν Ἀθηναίων  
τὰ ἐν τοῖς Βοιωτοῖς ἐνεδίδοτο, καὶ ἔδει  
τὸν μὲν Δημοσθένη ταῖς ναυσὶν ἐς τὰς  
Σίφας ἀπαντῆσαι, τὸν δ' ἐπὶ τὸ Δῆλιον,  
γενομένης διαμαρτίας τῶν ἡμερῶν, ὁ μὲν  
Δημοσθένης πρότερον πλεύσας πρὸς τὰς  
Σίφας καὶ ἔχων ἐν ταῖς ναυσὶν Ἀκαρ-  
νᾶνας καὶ τῶν ἐκεῖ πολλοὺς ξυμμάχων,  
ἄπρακτος γίγνεται μηνυθέντος τοῦ ἐπι-  
βουλεύματος ὑπὸ Νικομάχου, ἀνδρὸς  
Φωκέως ἐκ Φανοτέως, δς Λακεδαιμονίοις  
εἶπεν, ἐκείνοι δὲ Βοιωτοῖς· καὶ βοθείας 2  
γενομένης πάντων Βοιωτῶν—οὐ γάρ πω  
Ἴπποκράτης παρελύπει ἐν τῇ γῇ ὧν—  
προκαταλαμβάνονται αἱ τε Σίφαι καὶ ἡ  
Χαιρώνεια. ὥς δὲ ἦσθοντο οἱ πρᾶσσοντες  
τὸ ἀμάρτημα, οὐδὲν ἐκίνησαν τῶν ἐν ταῖς  
πόλεσιν.

εἰς δς ἔδει  
ἀμφοτέρους  
στρατεύειν.

90. Ὁ δὲ Ἴπποκράτης ἀναστήσας  
Ἀθηναίους πανδημεῖ, αὐτοὺς καὶ τοὺς  
μετοίκους καὶ ξένων ὅσοι παρήσαν, ὅστε-  
ρος ἀφικνεῖται ἐπὶ τὸ Δῆλιον, ἥδη τῶν  
Βοιωτῶν ἀνακεχωρηκότων ἀπὸ τῶν  
Σιφῶν· καὶ καθίσας τὸν στρατὸν Δῆλιον  
εἰτέλιξε τοιῶδε τρόπῳ, τὰ φρον μὲν 2  
κύκλῳ περὶ τὸ ἱερόν καὶ τὸν νεῶν  
ἔσκαπτον, ἐκ δὲ τοῦ ὀρύγματος ἀνέβαλλον  
ἀντὶ τείχους τὸν χοῦν, καὶ σταυροὺς

2 τὸ ἱερόν τοῦ  
ἀπόλλωνος.

v.l. ὅστερον.

v.l. καταπηγνύντες. παρακαταπηγνύντες ἄμπελον κόπτοντες

ὥς οἴκοθεν  
ὥρμησαν.

τὴν περὶ τὸ ἱερὸν ἐσέβαλλον καὶ λίθους  
ἄμα καὶ πλίνθον ἐκ τῶν οἰκοπέδων τῶν  
ἐγγὺς καθαιροῦντες, καὶ παντὶ τρόπῳ  
ἐμετεώριζον τὸ ἔρυμα. πύργους τε  
ξύλινους κατέστησαν ἢ καιρὸς ἦν καὶ τοῦ  
ἱεροῦ οἰκοδόμημα οὐδὲν ὑπῆρχεν· ἤπερ  
3 γὰρ ἦν στοὰ κατεπεπτώκειν. ἡμέρᾳ δὲ  
ἀρξάμενοι τρίτῃ <sup>Δ</sup> ταύτῃ τε εἰργάζοντο τῇ τρίτῃ B.  
καὶ τὴν τετάρτην καὶ τῆς πέμπτης  
4 μέχρι ἀρίστου. ἔπειτα, ὥς τὰ πλείστα  
ἀπετετέλεστο, τὸ μὲν στρατόπεδον προ-  
απεχώρησεν ἀπὸ τοῦ Δηλίου οἶον δέκα  
σταδίους ὥς ἐπ' οἴκου πορευσόμενον, πορευόμενον mss.  
καὶ οἱ μὲν ψιλοὶ οἱ πλείστοι εὐθὺς corr. B.  
ἐχώρουν, οἱ δ' ὀπλῖται θέμενοι τὰ ὄπλα  
ἡσύχαζον· Ἴπποκράτης δὲ ὑπομένων ἔτι  
καθίστατο φυλακὰς τε καὶ τὰ περὶ τὸ  
προτείχισμα, ὅσα ἦν ὑπόλοιπα, ὥς χρῆν  
ἐπιτελέσαι.

οἱ εἰσιν ἑνδεκά.

91. Οἱ δὲ Βοιωτοὶ ἐν ταῖς ἡμέραις  
ταύταις ξυνελέγοντο ἐς τὴν Τάναγραν·  
καὶ ἐπειδὴ ἀπὸ πασῶν τῶν πόλεων  
παρήσαν καὶ ἡσθάνοντο τοὺς Ἀθηναίους  
προχωροῦντας ἐπ' οἴκου, τῶν ἄλλων  
βοιωταρχῶν <sup>Δ</sup> οὐ ξυνεπαινούντων μάχε-  
σθαι, ἐπειδὴ οὐκ ἐν τῇ Βοιωτίᾳ ἔτι εἰσὶ  
—μάλιστα γὰρ ἐν μεθορίοις τῆς Ὠρωπίας  
οἱ Ἀθηναῖοι ἦσαν, ὅτε ἔθεντο τὰ ὄπλα—,  
Παγώνδας ὁ Αἰολάδου βοιωταρχῶν ἐκ  
Θηβῶν μετ' Ἀριανθίδου τοῦ Λυσιμα- μετὰ Ἀριανθίδου or  
χίδου, καὶ ἡγεμονίας οὔσης αὐτοῦ βουλό- μετ' Ἀριανθίδου  
μενος τὴν μάχην ποῆσαι καὶ νομίζων mss. corr. Bad-  
ἄμεινον εἶναι κινδυνεύσαι, προσκαλὼν ham.

ἐκάστους κατὰ λόχους, ὅπως μὴ ἀθρόοι ἐκλίποιεν τὰ ὅπλα, ἔπειθε τοὺς Βοιωτοὺς ἰέναι ἐπὶ τοὺς Ἀθηναίους καὶ τὸν ἀγῶνα ποεῖσθαι, λέγων τοιάδε.

92. “Χρὴν μὲν, ὦ ἄνδρες Βοιωτοί, μὴδ' ἐς ἐπίνοιάν τινα ἡμῶν ἐλθεῖν τῶν ἀρχόντων ὥς οὐκ εἰκὸς Ἀθηναίοις, ἦν ἄρα μὴ ἐν τῇ Βοιωτίᾳ ἔτι καταλάβωμεν αὐτοὺς, διὰ μάχης ἐλθεῖν. τὴν γὰρ Βοιωτίαν ἐκ τῆς ὁμόρου ἐλθόντες τείχος ἐνοικοδομησάμενοι μέλλουσι φθείρειν,

αὐτοῦς.

ἐν ᾧ τε mss. corr.  
Krueger.  
καὶ ὅθεν mss. corr.  
Cobet.

καὶ εἰσὶ δῆπου πολέμοι ἐν ὅτῳ ἂν χωρίῳ καταληφθῶσιν ὅθεν ἐπελθόντες πολέμια ἔδρασαν. νυνὶ δ' εἴ τῳ καὶ 2 ἀσφαλέστερον ἔδοξεν εἶναι, μεταγνώτω. οὐ γὰρ τὸ προμηθές, οἷς ἂν ἄλλος ἐπὶ, περὶ τῆς σφετέρας ὁμοίως ἐνδέχεται, καὶ ὅστις τὰ μὲν ἑαυτοῦ ἔχει, τοῦ πλέονος δὲ ὀρεγόμενος ἐκὼν τινι ἐπέρχεται. 3 πάτριόν τε ὑμῖν στρατὸν ἀλ- λόφυλον ἐπελθόντα καὶ ἐν τῇ οἰκείᾳ καὶ ἐν τῇ τῶν πέλας ὁμοίως ἀμύνεσθαι. Ἀθηναίους δὲ καὶ προσέτι ὁμόρους ὄντας πολλῷ μάλιστα δεῖ. 4 πρὸς τε γὰρ τοὺς ἀστυγείτονας πᾶσι τὸ ἀντίπαλον καὶ ἐλεύθερον καθίσταται, καὶ πρὸς τούτους γε δῆ, οἳ καὶ μὴ τοὺς ἐγγύς, ἀλλὰ καὶ τοὺς ἄπωθεν πειρῶνται δουλοῦσθαι, πῶς οὐ χρὴ καὶ ἐπὶ τὸ ἔσχατον ἀγῶνος ἐλθεῖν—παράδειγμα δὲ ἔχομεν τοὺς τε ἀντιπέρας Εὐβοᾶς καὶ τῆς ἄλλης Ἑλλάδος τὸ πολὺ ὥς αὐτοῖς διάκειται—καὶ γινῶναι ὅτι τοῖς μὲν ἄλλοις οἱ πλησιό-

λογισμῶν.

ὥς περ Ἀθη-  
ναῖοι Νῆν.

Αὔτοϋ.  
Αὔτοϋς.

χωροὶ περὶ γῆς ὄρων τὰς μάχας ποιοῦνται,  
 ἡμῖν δὲ ἐς πᾶσαν, ἣν νικηθῶμεν, εἰς ὄρος  
 οὐκ ἀντίλεκτος παγήσεται; ἐσελθόντες  
 5 γὰρ βία τὰ ἡμέτερα ἔξουσι. τοσοῦτῳ  
 ἐπικινδυνωτέραν ἐτέρων τὴν παροίκησιν  
 τῶνδε ἔχομεν. εἰώθασι τε οἱ ἰσχύος  
 που θράσει τοῖς πέλας, ἐπιόντες τὸν  
 μὲν ἡσυχάζοντα καὶ ἐν τῇ ἑαυτοῦ μόνον  
 ἀμυνόμενον ἀδεέστερον ἐπιστρατεύειν,  
 τὸν δὲ ἔξω ὄρων προαπαντῶντα καί, ἣν  
 καιρὸς ἦ, πολέμου ἄρχοντα ἦσσαν ἐτοίμως  
 6 . . . εἰν. πείραν δὲ ἔχομεν ἡμεῖς, ἐς κατέχευ mss.  
 τοῦσδε· νικήσαντες γὰρ ἐν Κορωνείᾳ, ὅτε lacuna B.  
 τὴν γῆν ἡμῶν στασιαζόντων κατέσχον,  
 πολλὴν ἄδειαν τῇ Βοιωτίᾳ μέχρι τοῦδε  
 7 κατεστήσαμεν. ὦν χρή μνησθέντας  
 ἡμᾶς τοὺς τε πρεσβυτέρους ὁμοιωθῆναι  
 τοῖς πρὶν ἔργοις, τοὺς τε νεωτέρους  
 πατέρων τῶν τότε ἀγαθῶν· γενομένων  
 παιδᾶς πειρᾶσθαι μὴ αἰσχύναι τὰς προσ-  
 ηκούσας ἀρετάς, πιστεύσαντας δὲ τῷ  
 θεῷ πρὸς ἡμῶν ἔσεσθαι, οὐ τὸ ἱερὸν  
 ἀνόμως τειχίσαντες νέμονται, καὶ τοῖς  
 ἱεροῖς ἃ ἡμῖν θυσασμένοις καλὰ φαίνεται,  
 ὁμόσε χωρῆσαι τοῖσδε καὶ δεῖξαι ὅτι ὦν  
 μὲν ἐφίενται πρὸς τοὺς μὴ ἀμυνομένους ἀμυνομένους mss.  
 ἐπιόντες κτάσθων, οἷς δὲ γενναῖον τὴν corr. Dobree.  
 τε αὐτῶν αἰεὶ ἐλευθεροῦν μάχῃ καὶ τὴν  
 ἄλλων μὴ δουλοῦσθαι ἀδίκως, ἀναντα-  
 γώνιστοι ἀπ' αὐτῶν οὐκ ἀπίασιν.”

93. Τοιαῦτα ὁ Παγώνδας τοῖς Βοιωτοῖς  
 παραινέσας ἔπεισεν ἵέναι ἐπὶ τοὺς Ἀθη-  
 ναίους. καὶ κατὰ τάχος ἀναστήσας ἤγε

τὸν στρατόν—ἤδη γὰρ καὶ τῆς ἡμέρας  
 ὀψὲ ἦν—καὶ ἐπειδὴ προσέμειξεν <sup>Α</sup>, ἐς  
 χωρίον καθίσας ὅθεν λόφου ὄντος μεταξὺ  
 οὐ καθεώρων ἀλλήλους, ἔτασσε τε καὶ  
 παρεσκευάζετο ὡς ἐς μάχην. τῷ δὲ 2  
 Ἴπποκράτει ἔτι ὄντι περὶ τὸ Δῆλιον  
 ὡς <sup>Α</sup> ἠγγέλθη ὅτι Βοιωτοὶ ἐπέρχονται, αἰτῶ.  
 πέμπει ἐς τὸ στράτευμα κελεύων ἐς  
 τάξιν καθίστασθαι, καὶ αὐτὸς οὐ πολλῶ  
 ὕστερον ἐπῆλθε, καταλιπὼν ὡς τριακο-  
 σίους ἱππέας περὶ τὸ Δῆλιον, ὅπως  
 φύλακές τε ἅμα εἶεν, εἴ τις ἐπίοι <sup>Α</sup>, καὶ αἰτῶ.  
 τοῖς Βοιωτοῖς καιρὸν φυλάξαντες ἐπι-  
 γένοντο ἐν τῇ μάχῃ. Βοιωτοὶ δὲ πρὸς 3  
 τούτους ἀντικατέστησαν τοὺς ἀμυνου-  
 μένους· καὶ ἐπειδὴ καλῶς αὐτοῖς εἶχεν,  
 ὑπερεφάνησαν τοῦ λόφου καὶ ἔθεντο τὰ  
 ὅπλα, τεταγμένοι ὥσπερ ἔμελλον ξυνιέναι,  
 ὀπλῖται ἐπτακισχίλιοι μάλιστα καὶ ψιλοὶ  
 ὑπὲρ μυρίους, ἱππῆς δὲ χίλιοι καὶ πελτα-  
 σταὶ πεντακόσιοι. εἶχον δὲ δεξιὸν μὲν 4  
 κέρας Θηβαῖοι καὶ οἱ ξύμμοροι αὐτοῖς,  
 μέσον δὲ Ἀλιάρτιοι καὶ Κορωναῖοι καὶ  
 Κωπαιῆς καὶ οἱ ἄλλοι οἱ περὶ τὴν λίμνην,  
 τὸ δὲ εὐώνυμον <sup>Α</sup> Θεσπιῆς καὶ Ταναγραῖοι  
 καὶ Ὀρχομένιοι. ἐπὶ δὲ τῷ κέρα ἑκα-  
 τέρῳ οἱ ἱππῆς καὶ ψιλοὶ ἦσαν. ἐπ'  
 ἀσπίδας δὲ πέντε μὲν καὶ εἴκοσι Θηβαῖοι  
 ἐτάξαντο, οἱ δὲ ἄλλοι ὡς ἕκαστοι ἔτυχον.  
 αὕτη μὲν Βοιωτῶν παρασκευὴ καὶ διά-  
 κοσμος ἦν.

94. Ἀθηναῖοι δὲ οἱ μὲν ὀπλῖται ἐπὶ  
 ὀκτὼ πᾶν τὸ στρατόπεδον ἐτάξαντο,

ΕΓΓΥΣ ΤΟΥ  
 ΣΤΡΑΤΕΥΜΑΤΟΣ  
 ΑΥΤΩΝ.

αἰτῶ.

αἰτῶ.

Εἶχον.



ΞΕΝΩΝ ΤΩΝ  
ΠΑΡΟΝΤΩΝ ΚΑΙ  
ΑΙΣΤΩΝ.

ΤΩΝ ΑΘΗΝΑΙΩΝ.

ΑΝΕΥ ΤΗΣ ΤΩΝ-  
ΔΕ ΙΠΠΟΥ.  
ΕΣ ΑΥΤΟΥΣ.

ὄντες πλήθει ἰσοπαλεῖς τοῖς ἐναντίοις, ἱππῆς δὲ ἐφ' ἑκατέρῳ τῷ κέρα. ψιλοὶ δὲ ἐκ παρασκευῆς μὲν ὠπλισμένοι οὔτε τότε παρήσαν οὔτε ἐγένοντο τῇ πόλει· οὔπερ δὲ ξυνεσέβαλον, ὄντες πολλαπλάσιοι τῶν ἐναντίων, ἄσπλοί τε πολλοὶ ἠκολούθησαν, ἅτε πανστρατιᾶς ἄ γενομένης, καὶ ὡς τὸ πρῶτον ὥρμησαν ἐπ' οἴκου, οὐ παρεγένοντο ὅτι μὴ ὀλίγοι.

2 καθεστώτων δὲ ἐς τὴν τάξιν καὶ ἤδη μελλόντων ξυνιέναι, Ἴπποκράτης ὁ στρατηγὸς ἐπιπαριῶν τὸ στρατόπεδον ἄ παρκελεύετό τε καὶ ἔλεγε τοιάδε.

95. “ὦ Ἀθηναῖοι, δι' ὀλίγου μὲν ἡ παραίνεσις γίγνεται, τὸ ἶσον δὲ πρὸς γε τοὺς ἀγαθοὺς ἄνδρας δύναται· καὶ ὑπόμνησιν μᾶλλον ἔχει ἢ ἐπικέλευσιν. πρὸς τε mss. corr. Reiske.

2 παραστῇ δὲ μηδενὶ ὑμῶν ὡς ἐν τῇ ἀλλοτρίᾳ οὐ προσήκον τοσόνδε κίνδυνον ἀναρριπτούμεν. ἐν γὰρ τῇ τούτων ὑπὲρ τῆς ἡμετέρας ὁ ἀγὼν ἔσται· καὶ ἦν νικήσωμεν, οὐ μὴ ποτε ὑμῖν Πελοποννήσιοι ἐς τὴν χώραν ἄ εσβάλωσιν, ἐν δὲ μιᾷ μάχῃ τήνδε τε προσκτᾶσθε καὶ ἐκείνην  
3 μᾶλλον ἐλευθεροῦτε. χωρήσατε οὖν ἀξίως ἄ τῆς τε πόλεως, ἦν ἕκαστος πατρίδα ἔχων πρῶτην ἐν τοῖς Ἑλλήσιν ἀγάλλεται, καὶ ἀγάλλεσθε ἑρ-  
τῶν πατέρων, οἳ τούσδε μάχῃ κρατοῦντες werden.  
μετὰ Μυρωνίδου ἐν Οἰνοφύτοις τὴν Βοιωτίαν ποτὲ ἔσχον.”

96. Τοιαῦτα τοῦ Ἴπποκράτους παρακελευομένου καὶ μέχρι μὲν μέσου τοῦ στρατοπέδου ἐπελθόντος, τὸ δὲ πλεόν

οὐκέτι φθάσαντος, οἱ Βοιωτοί, παρα-  
 κεινισαμένοι καὶ σφίσιν ὡς διὰ ταχέων  
 καὶ ἐνταῦθα Παγώνδου, παιανίσαντες ἐπῆ-  
 σαν ἀπὸ τοῦ λόφου. ἀντεπῆσαν δὲ καὶ  
 οἱ Ἀθηναῖοι καὶ προσέμειξαν δρόμῳ. καὶ  
 ἐκατέρων τῶν στρατοπέδων τὰ ἔσχατα 2  
 οὐκ ἦλθεν ἐς χεῖρας, ἀλλὰ τὸ αὐτὸ ἔπαθε·  
 ῥύακες γὰρ ἐκώλυσαν. τὸ δὲ ἄλλο καρτερῶ  
 μάχῃ καὶ ὠθισμῷ ἀσπίδων ξυνειστήκει.  
 καὶ τὸ μὲν εὐώνυμον τῶν Βοιωτῶν καὶ 3  
 μέχρι μέσου ἡσῶτο ὑπὸ τῶν Ἀθηναίων,  
 καὶ ἐπῆσαν τοὺς τε ἄλλους ταύτῃ καὶ  
 οὐχ ἡκιστα τοὺς Θεσπιᾶς. ὑποχωρησάν-  
 των γὰρ αὐτοῖς τῶν παρατεταγμένων,  
 καὶ κυκλωθέντες ἐν ὀλίγῳ, οἵπερ διεφθά-  
 ρησαν Θεσπιῶν, ἐν χερσὶν ἀμυνόμενοι  
 κατεκόπησαν.—καὶ τινες καὶ τῶν Ἀθη-  
 ναίων διὰ τὴν κύκλωσιν ταραχθέντες  
 ἡγνότησαν τε καὶ ἀπέκτειναν ἀλλήλους—.  
 τὸ μὲν οὖν ταύτῃ ἡσῶτο, καὶ πρὸς τὸ 4 Τῶν Βοιωτῶν.  
 μαχόμενον κατέφυγε, τὸ δὲ δεξιόν, ἣ οἱ  
 Θηβαῖοι ἦσαν, ἐκράτει τῶν Ἀθηναίων  
 καὶ ὠσάμενοι κατὰ βραχὺ τὸ πρῶτον  
 ἐπηκολούθουν. καὶ ξυνέβη Παγώνδου 5  
 περιπέμψαντος δύο τέλη τῶν ἱππέων ἐκ  
 τοῦ ἀφανοῦς περὶ τὸν λόφον, ὡς ἐπόνει  
 τὸ εὐώνυμον αὐτῶν, καὶ ὑπερφανέντων  
 αἰφνιδίως τὸ νικῶν τῶν Ἀθηναίων κέρας,  
 νομίσαν ἄλλο στράτευμα ἐπιέναι, ἐς φόβον  
 καταστήναι· καὶ ἀμφοτέρωθεν ἤδη, ὑπὸ 6  
 τε τοῦ τοιούτου καὶ ὑπὸ τῶν Θηβαίων  
 ἐφεπομένων καὶ παραρρηγνύντων, φυγὴ  
 καθεισθῆκει παντὸς τοῦ στρατοῦ τῶν

κυκλωθέντων mss.  
 corr. Krueger.

τὸ ὅρος.

7 Ἀθηναίων. καὶ οἱ μὲν πρὸς τὸ Δῆλιόν  
 τε καὶ τὴν θάλασσαν ὥρμησαν, οἱ δὲ ἐπὶ  
 τοῦ Ὀρωποῦ, ἄλλοι δὲ πρὸς Πάρνηθα <sup>α</sup>,  
 οἱ δὲ ὡς ἕκαστοί τινα εἶχον ἐλπίδα  
 8 σωτηρίας. Βοιωτοὶ δὲ ἐφεπόμενοι ἔκτει-  
 νον, καὶ μάλιστα οἱ ἱππῆς οἳ τε αὐτῶν  
 καὶ οἱ Λοκροί, βεβοηθηκότες ἄρτι τῆς  
 τροπῆς γυγνομένης· νυκτὸς δὲ ἐπιλαβού-  
 σης τὸ ἔργον ῥᾶον τὸ πλῆθος τῶν φευγόν-  
 9 των διεσώθη. καὶ τῇ ὑστεραίᾳ οἳ τε ἐκ  
 τοῦ Ὀρωποῦ καὶ οἱ ἐκ τοῦ Δηλίου φυλα-  
 κὴν ἐγκαταλιπόντες—εἶχον γὰρ αὐτὸ  
 ὁμῶς ἔτι—ἀπεκομίσθησαν κατὰ θάλασ-  
 σαν ἐπ' οἴκου.

97. Καὶ οἱ Βοιωτοὶ τροπαῖον στή-  
 σαντες καὶ τοὺς ἑαυτῶν ἀνελόμενοι  
 νεκροὺς τοὺς τε τῶν πολεμίων σκυλεύ-  
 σαντες καὶ φυλακὴν καταλιπόντες ἀνε-  
 χώρησαν ἐς τὴν Τάναγραν, καὶ τῷ Δηλίῳ  
 2 ἐπεβούλευον ὡς προσβαλοῦντες. ἐκ δὲ  
 τῶν Ἀθηναίων κῆρυξ πορευόμενος ἐπὶ  
 τοὺς νεκροὺς ἀπαντᾷ κήρυκι Βοιωτῷ,  
 ὃς αὐτὸν ἀποστρέψας εἰπὼν ὅτι οὐδὲν <sup>καὶ εἰπὼν mss.</sup>  
 πράξει πρὶν ἂν αὐτὸς ἀναχωρήσῃ πάλιν, <sup>corr. Herwerden.</sup>  
 καταστὰς ἐπὶ Ἀθηναίους ἔλεγε τὰ παρὰ  
 τῶν Βοιωτῶν, ὅτι οὐ δικαίως δράσειαν  
 παραβαίνοντες τὰ νόμιμα τῶν Ἑλλήνων·  
 3 πᾶσι γὰρ εἶναι καθεστηκὸς ἰόντας ἐπὶ  
 τὴν ἀλλήλων ἱερῶν τῶν ἐνόντων ἀπέχε-  
 σθαι, Ἀθηναίους δὲ Δῆλιον τειχίσαντας  
 ἐνοικεῖν, καὶ ὅσα ἄνθρωποι ἐν βεβήλῳ  
 δρώσι πάντα γίγνεσθαι αὐτόθι, ὕδωρ τε  
 πρὸς τὰ ἱερὰ. <sup>δ εἶναι Krueger.</sup>  
 δ ἦν ἄψαυστον σφίσι πλὴν <sup>α</sup> χέρνιβι χρή-

σθαι, ἀνασπάσαντας ὑδρεύεσθαι· ὥστε 4  
 ὑπέρ τε τοῦ θεοῦ καὶ ἑαυτῶν Βοιωτοὺς,  
 ἐπικαλουμένους τοὺς ὁμωχέτας δαίμονας  
 αὐτοὺς mss. corr. καὶ τὸν Ἀπόλλω, προαγορεύειν αὐτοῖς  
 Cobet. ἐκ τοῦ ἱεροῦ ἀπιόντας ἀποφέρεσθαι τὰ  
 σφέτερα αὐτῶν.

98. Τοσαῦτα τοῦ κήρυκος εἰπόντος οἱ  
 Ἀθηναῖοι πέμψαντες παρὰ τοὺς Βοιω-  
 τοὺς ἑαυτῶν κήρυκα τοῦ μὲν ἱεροῦ οὔτε  
 ἀδικῆσαι ἔφασαν οὐδὲν οὔτε τοῦ λοιποῦ  
 ἐκόντες βλάψειν· οὐδὲ γὰρ τὴν ἀρχὴν  
 ἐσελθεῖν ἐπὶ τούτῳ, ἀλλ' ἵνα ἐξ αὐτοῦ  
 τοὺς ἀδικούντας ᾧ σφᾶς ἀμύνωνται. τὸν 2 μάλλον.

δὲ νόμον τοῖς Ἑλλήσιν εἶναι, ὧν ἂν ᾗ τὸ  
 κράτος τῆς γῆς ἐκάστης ἦν τε πλέονος ἦν  
 τε βραχυτέρας, τούτων καὶ τὰ ἱερὰ ἀεὶ  
 γίγνεσθαι, τρόποις θεραπεύόμενα οἷς ἂν  
 πρὸ τοῦ εἰωθόσι καὶ δύνωνται. καὶ γὰρ 3  
 Βοιωτοὺς καὶ τοὺς πολλοὺς τῶν ἄλλων,  
 ὅσοι ἐξαναστήσαντές τινα βίᾳ νέμονται  
 γῆν, ἀλλοτρίοις ἱεροῖς τὸ πρῶτον ἐπελ-  
 θόντας οἰκεῖα νῦν κεκτῆσθαι, καὶ αὐτοὶ 4  
 εἰ μὲν ἐπὶ πλεον δυνηθῆναι τῆς ἐκεῖνων  
 κρατῆσαι, τοῦτ' ἂν ἔχειν· νῦν δέ, ἐν ᾧ  
 μέρει εἰσὶν, ἐκόντες εἶναι ὡς ἐκ σφετέρου  
 οὐκ ἀπιέναι. ὕδωρ τε ἐν τῇ ἀνάγκῃ 5  
 κινῆσαι, ἣν οὐκ αὐτοὶ ὕβρει προσθέσθαι,  
 ἀλλ' ἐκεῖνους προτέρους ἐπὶ τὴν σφετέ-  
 ραν ἐλθόντας ἀμυνόμενοι βιάζεσθαι χρή-  
 σθαι. πᾶν δ' εἰκὸς εἶναι τῷ ᾧ κατειργο- 6 πολέμῳ καὶ  
 corr. Reiske. τι μένῳ ξύγγνωμον γίγνεσθαι καὶ πρὸς τοῦ  
 γίγνεσθαι mss. θεοῦ. καὶ γὰρ τῶν ἀκουσίων ἀμαρτημάτων  
 corr. B. καταφυγὴν εἶναι τοὺς βωμούς, παρανο-  
 v.l. ἐκουσίω.

v.l. τὸ.  
 κατειργόμενον mss.  
 corr. Reiske. τι  
 γίγνεσθαι mss.  
 corr. B.  
 v.l. ἐκουσίω.

6 πολέμῳ καὶ  
 ΔΕΙΝῳ ΤΙΝΙ.

- μίαν τε ἐπὶ τοῖς μὴ ἀνάγκῃ κακοῖς ὀνομασθῆναι καὶ οὐκ ἐπὶ τοῖς ἀπὸ τῶν ξυμ- <sup>ὑπὸ Cobet.</sup>  
 7 φορῶν τι τολμήσασιν. τοὺς τε νεκροὺς πολὺ μειζόνως ἐκείνους ἀντὶ ἱερῶν ἀξιού-  
 τας ἀποδιδόναι ἀσεβεῖν ἢ τοὺς μὴ ἐθέλον-  
 τας ἱεροῖς τὰ μὴ πρέποντα κομίζεσθαι. <sup>νν. ll. τὰ πρέποντα,</sup>  
 8 σαφῶς τε ἐκέλευον σφίσιν εἰπεῖν μὴ <sup>τὰ προσήκοντα.</sup>  
 ἀπιοῦσιν ἐκ τῆς Βοιωτῶν γῆς—οὐ γὰρ ἐν  
 τῇ ἐκείνων ἔτι εἶναι, ἐν ἣ δὲ δορὶ ἐκτῆ-  
 σαντο—, ἀλλὰ κατὰ τὰ πάτρια τοὺς νε-  
 ροὺς σπένδουσιν ἀναιρεῖσθαι.

99. Οἱ δὲ Βοιωτοὶ ἀπεκρίναντο, εἰ  
 μὲν ἐν τῇ Βοιωτίᾳ εἰσὶν, ἀπιόντας ἐκ  
 τῆς ἑαυτῶν ἀποφέρεισθαι τὰ σφέτερα, εἰ  
 δὲ ἐν τῇ ἐκείνων, αὐτοὺς γιννώσκειν τὸ  
 ποιητέον, νομίζοντες τὴν μὲν Ὠρωπίαν,  
 ἐν ἣ τοὺς νεκροὺς ἐν μεθορίοις τῆς  
 μάχης γενομένης κείσθαι, Ἀθηναίων <sup>κείσθαι ξυνέβη mss.</sup>  
 κατὰ τὸ ὑπήκοον εἶναι, <sup>corr. Cobet.</sup> καὶ οὐκ ἂν  
 αὐτοὺς βιάσθαι κρατῆσαι αὐτῶν· οὐδ'  
 αὐτοὺς ἐσπένδοντο δῆθεν ὑπὲρ τῆς ἐκείνων.<sup>1</sup>  
 τὸ δὲ “ἐκ τῆς ἑαυτῶν” εὐπρεπὲς εἶναι  
 ἀποκρίνασθαι “ἀπιόντας ἀπολαβεῖν ἃ <sup>ἀπιόντας καὶ mss.</sup>  
 ἀπαιτοῦσιν.” ὁ δὲ κῆρυξ τῶν Ἀθηναίων <sup>corr. Herwerden.</sup>  
 ἀκούσας ἀπῆλθεν ἄπρακτος.

Corrupt.

100. Καὶ οἱ Βοιωτοὶ εὐθὺς μεταπεμ-  
 ψάμενοι ἐκ τε τοῦ Μηλιῶς κόλπου  
 ἀκοντιστὰς καὶ σφενδονήτας, καὶ βεβοη-  
 θηκότων αὐτοῖς μετὰ τὴν μάχην Κοριν-  
 θίων τε δισχιλίων ὀπλιτῶν καὶ τῶν ἐκ  
 Νισαίας ἐξεληλυθότων Πελοποννησίων  
 φρουρῶν καὶ Μεγαρέων ἅμα, ἐστράτευ-  
 σαν ἐπὶ τὸ Δῆλιον καὶ προσέβαλον τῷ

τειχίσματι, ἄλλω τε τρόπῳ πειράσαντες  
 καὶ μηχανὴν προσήγαγον, ἥπερ εἶλεν  
 αὐτό, τοιάνδε. κεραίαν μεγάλην δίχα 2  
 πρίσαντες ἐκοίλαναν ἅπασαν, καὶ ξυνήρ-  
 μοσαν πάλιν ἀκριβῶς <sup>Δ</sup>, καὶ ἐπ' ἄκραν ὥσπερ ἀγλόν.  
 λέβητά τε ἤρτησαν ἀλύσεισι καὶ ἀκρο-  
 φύσιον ἀπὸ τῆς κεραίας σιδηροῦν ἐς  
 αὐτὸν νεῦον καθεῖτο, καὶ ἐσεσιδήρωτο  
 ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου. προσή- 3  
 γον δὲ ἐκ πολλοῦ ἀμάξαις τῷ τείχει, ἥ  
 μάλιστα τῇ ἀμπέλῳ καὶ τοῖς ξύλοις  
 ὠκοδόμητο· καὶ ὁπότε εἶη ἐγγύς, φύσας  
 μεγάλας ἐσθέντες ἐς τὸ πρὸς ἑαυτῶν  
 ἄκρον τῆς κεραίας ἐφύσων. ἡ δὲ πνοή 4  
 ἰοῦσα στεγανῶς ἐς τὸν λέβητα, ἔχοντα  
 ἀνθρακὰς τε ἡμμένους καὶ θεῖον καὶ πρί-  
 σαν, φλόγα ἐπόει μεγάλην καὶ ἦψε τοῦ  
 τείχους, ὥστε μηδένα ἐπ' αὐτοῦ ἔτι μείναι, ἐπ' αὐτοῦ.  
 ἀλλὰ ἀπολιπόντας ἐς φυγὴν καταστήναι  
 καὶ τὸ τείχισμα τούτῳ τῷ τρόπῳ ἀλῶναι.  
 τῶν δὲ φρουρῶν οἱ μὲν ἀπέθανον, διακό- 5  
 σιοι δὲ ἐλήφθησαν· τῶν δὲ ἄλλων τὸ  
 πλῆθος ἐς τὰς ναῦς ἐσβὰν ἀπεκομίσθη  
 ἐπ' οἴκου.

101. Τοῦ δὲ Δηλίου ἐπτακαιδεκάτῃ  
 ἡμέρᾳ ληφθέντος μετὰ τὴν μάχην καὶ  
 τοῦ ἀπὸ τῶν Ἀθηναίων κήρυκος οὐδὲν  
 ἐπισταμένου τῶν γεγεννημένων ἐλθόντος  
 οὐ πολὺ ὕστερον αὐθις περὶ τῶν νεκρῶν  
 ἀπέδωκαν οἱ Βοιωτοὶ καὶ οὐκέτι ταῦτα  
 ἀπεκρίναντο. ἀπέθανον δὲ Βοιωτῶν μὲν 2  
 ἐν τῇ μάχῃ ὀλίγῳ ἐλάσσους πεντακοσίων,  
 Ἀθηναίων δὲ ὀλίγῳ ἐλάσσους χιλίων καὶ

Ἴπποκράτης ὁ στρατηγός, ψιλῶν δὲ καὶ σκευοφόρων πολὺς ἀριθμός.

3 Μετὰ δὲ τὴν μάχην ταύτην καὶ ὁ Δημοσθένης ὀλίγῳ ὕστερον, ὥς αὐτῷ τότε πλεύσαντι τὰ περὶ τὰς Σίφας, οὐ προὐχώρησεν, ἔχων τὸν στρατὸν ἐπὶ τῶν νεῶν, τῶν τε Ἀκαρνάνων καὶ Ἀγραιῶν καὶ Ἀθηναίων τετρακοσίους ὀπλίτας, ἀπόβασιν ἐποίησατο ἐς τὴν Σικυωνίαν.

τῆς προδοσίας .  
περί.

4 καὶ πρὶν πάσας τὰς ναῦς καταπλεῦσαι βοηθήσαντες οἱ Σικυνῶνιοι τοὺς ἀποβεβηκότας ἔτρεψαν καὶ κατεδίωξαν ἐς τὰς ναῦς, καὶ τοὺς μὲν ἀπέκτειναν, τοὺς δὲ ζῶντας ἔλαβον. τροπαῖον δὲ στήσαντες τοὺς νεκροὺς ὑποσπόνδους ἀπέδωκαν.

5 Ἀπέθανε δὲ καὶ Σιτάλκης Ὀδρυσῶν βασιλεὺς ὑπὸ τὰς αὐτὰς ἡμέρας τοῖς ἐπὶ Δηλίῳ στρατεύσας ἐπὶ Τριβαλλοὺς καὶ νικηθεὶς μάχῃ. Σεύθης δὲ ὁ Σπαρδόκου ἀδελφιδοῦς ὧν αὐτοῦ ἐβασίλευσεν Ὀδρυσῶν τε καὶ τῆς ἄλλης Θράκης ἡσπερ καὶ ἐκεῖνος.

vv. 11. Σπαραδίκου  
Σπαρδόκου, Περ-  
σίδου corr. Porro.

102. Τοῦ δ' αὐτοῦ χειμῶνος Βρασιδᾶς ἔχων τοὺς ἐπὶ Θράκης ξυμμάχους ἐστράτευσεν ἐς Ἀμφίπολιν τὴν ἐπὶ Στρυμόνι

2 ποταμῷ Ἀθηναίων ἀποικίαν. τὸ δὲ χωρίον τοῦτο ἐφ' οὗ νῦν ἡ πόλις ἐστὶν ἐπέειρασε μὲν πρότερον καὶ Ἀρισταγόρας ὁ Μιλήσιος, φεύγων βασιλέα Δαρεῖον, κατοικίσαι, ἀλλὰ ὑπὸ Ἡδώνων ἐξεκρούσθη, ἔπειτα δὲ καὶ οἱ Ἀθηναῖοι ἔτεσι δύο καὶ τριάκοντα ὕστερον, ἐποίκουσ μυρίους σφῶν τε αὐτῶν καὶ τῶν ἄλλων

τὸν βουλόμενον πέμψαντες, οἱ διεφθάρ-  
 ησαν ἐν Δραβήσκῳ ὑπὸ Θρακῶν. καὶ 3  
 αὐθις ἐνὸς δέοντι τριακοστῷ ἔτει ἐλ-  
 θόντες οἱ Ἀθηναῖοι, Ἀγωνος τοῦ Νι-  
 κίου οἰκιστοῦ ἐκπεμφθέντος, Ἡδῶνας  
 ἐξελάσαντες ἔκτισαν<sub>Α</sub>. ὥρμωντο δὲ ἐκ 4 τὸ χωρίον  
 τῆς Ἡϊόνος, ἣν αὐτοὶ εἶχον ἐμπόριον ἐπὶ τοῦτο ὅπερ  
 τῷ στόματι τοῦ ποταμοῦ ἐπιθαλάσσιον, πρῶτον ἐν-  
 πέντε καὶ εἴκοσι σταδίους ἀπέχον ἀπὸ νέα ὁδοὶ ἐκα-  
 τῆς νῦν πόλεως, ἣν Ἀμφίπολιν Ἀγων ἰδὼν  
 ᾤμασεν, ὅτι ἐπ' ἀμφοτέρω περιρρέοντος ἰδὼν  
 τοῦ Στρυμόνος<sub>Α</sub> τεῖχει μακρῷ ἀπολαβὼν διὰ τὸ περι-  
 ἐκ ποταμοῦ εἰς ποταμὸν περιφανῇ ἐς εἶναι αὐτὴν.  
 θάλασσαν τε καὶ τὴν ἡπειρον ᾤκισεν.

103. Ἐπὶ ταύτην οὖν ὁ Βρασίδης  
 ἄρας ἐξ Ἀρνῶν τῆς Χαλκιδικῆς ἐπορεύετο  
 τῷ στρατῷ· καὶ ἀφικόμενος περὶ δαίτην  
 ἐπὶ τὸν Αὐλῶνα καὶ Βρομίσκον, ἥ ἡ  
 Βόλβη λίμνη ἐξέλειπεν εἰς θάλασσαν, καὶ  
 δειπνοποιησάμενος ἐχώρει τὴν νύκτα.  
 χειμῶν δὲ ἦν καὶ ὑπένιφεν· ἥ καὶ 2  
 μᾶλλον ὥρμησε, βουλόμενος λαθεῖν τοὺς  
 ἐν τῇ Ἀμφιπόλει πλὴν τῶν προδιδόντων.  
 ἦσαν γὰρ Ἀργιλῶν τε ἐν αὐτῇ οἰκῆτορες 3  
 —εἰσὶ δὲ οἱ Ἀργίλιοι Ἀνδρίων ἀποικοι  
 —καὶ ἄλλοι οἱ ξυνέπρασσον ταῦτα, οἱ  
 μὲν Περδίκκα πειθόμενοι, οἱ δὲ Χαλκι-  
 δεῦσι. μάλιστα δὲ οἱ Ἀργίλιοι, ἐγγύς 4  
 τε προσοικούντες καὶ αἰεὶ ποτε τοῖς  
 Ἀθηναίοις ὄντες ὑποπτοὶ καὶ ἐπιβου-  
 λεύοντες τῷ χωρίῳ, ἐπειδὴ παρέτυχεν ὁ  
 καιρὸς καὶ Βρασίδης ἦλθεν, ἐπραξάν τε  
 ἐκ πλέονος πρὸς τοὺς ἐμπολιτεύοντας



σφῶν ἐκεῖ ὅπως ἐνδοθήσεται ἡ πόλις, καὶ τότε δεξάμενοι αὐτὸν τῇ πόλει καὶ ἀποστάντες τῶν Ἀθηναίων ἐκείνῃ τῇ νυκτὶ κατέστησαν τὸν στρατὸν πρὸ ἔω ἐπὶ τὴν v.l. πρὸσω ἐπὶ.

5 γέφυραν τοῦ ποταμοῦ. ἀπέχει δὲ τὸ πόλισμα πλεον τῆς διαβάσεως, καὶ οὐ καθεῖτο τείχη ὥσπερ νῦν, φυλακὴ δέ τις βραχεῖα καθειστήκειν· ἦν βιασάμενος ῥαδίως ὁ Βρασίδης, ἅμα μὲν τῆς προδοσίας οὔσης, ἅμα δὲ καὶ χειμῶνος ὄντος καὶ ἀπροσδόκητος προσπεσών, διέβη τὴν γέφυραν, καὶ τὰ ἔξω <sup>α</sup>κατὰ πᾶν τὸ χωρίον εὐθύς εἶχε.

Τῶν ἀμφιπο-  
λιτῶν οἰκούν-  
των.  
αὐτοῦ.

104. Τῆς δὲ διαβάσεως <sup>α</sup> ἄφνω τοῖς ἐν τῇ πόλει γεγενημένης, καὶ τῶν ἔξω πολλῶν μὲν ἀλισκομένων, τῶν δὲ καὶ καταφευγόντων ἐς τὸ τείχος, οἱ Ἀμφιπολίται ἐς θόρυβον μέγαν κατέστησαν, ἄλλως τε καὶ ἀλλήλοις ὑποπτοὶ  
2 ὄντες. καὶ λέγεται Βρασίδαν, εἰ ἠθέλησε μὴ ἐφ' ἀρπαγὴν τῷ στρατῷ τραπέσθαι, ἀλλ' εὐθύς χωρῆσαι πρὸς τὴν πόλιν,

3 δοκεῖν αὐν ἐλεῖν. νῦν δὲ ὁ μὲν ιδρύσας τὸν στρατὸν ἐπὶ τὰ ἔξω ἐπέδραμε, καὶ v.l. ἐπεὶ τὰ ἔξω.  
v.l. καὶ οὐδέν.  
ὥς οὐδὲν αὐτῷ ἀπὸ τῶν ἐνδον ὦν προσ-

4 ἐδέχετο ἀπέβαινεν, ἡσύχαζεν· οἱ δ' ἐναντίοι τοῖς προδιδούσι, κρατοῦντες τῷ πλήθει ὥστε μὴ αὐτίκα τὰς πύλας ἀνοίγεσθαι, πέμπουσι μετὰ Εὐκλέους τοῦ στρατηγοῦ, δς ἐκ τῶν Ἀθηναίων v.l. τὸν ἐπὶ Θράκης.  
Θουκυδίδην τὸν Ὀλόρου, δς τάδε ξυνέ-  
v.l. καὶ οὐδέν.  
ἐνδον ὡς mss. corr.  
Cobet.  
mss.

v.l. ἡμισείας.

μὲν τὴν Cobet.

γραφεν, ὄντα περὶ Θάσον—ἔστι δὲ ἡ νῆσος Παρίων ἀποικία, ἀπέχουσα τῆς Ἀμφιπόλεως ἡμίσεος ἡμέρας μάλιστα πλοῦν,—κελεύοντες σφίσι βοηθεῖν. καὶ 5 ὁ μὲν ἀκούσας κατὰ τάχος ἑπτὰ ναυσὶν αἰ ἔτυχον παροῦσαι ἔπλει, καὶ ἐβούλετο φθάσαι μάλιστα μὲν οὖν τὴν Ἀμφίπολιν, πρὶν τι ἐνδοῦναι, εἰ δὲ μή, τὴν Ἡϊόνα προκαταλαβών.

105. Ἐν τούτῳ δὲ ὁ Βρασίδης δεδιώς καὶ τὴν ἀπὸ τῆς Θάσου τῶν νεῶν βοήθειαν καὶ πυνθανόμενος τὸν Θουκυδίδην κτήσιν τε ἔχειν, μεταλλῶν ἐργασίας ἐν τῇ περὶ ταῦτα Θράκῃ καὶ ἀπ' αὐτοῦ δύνασθαι ἐν τοῖς πρώτοις τῶν ἡπειρωτῶν, ἡπείγετο προκατασχεῖν, εἰ δύναίτο, τὴν πόλιν, μὴ ἀφικνουμένου αὐτοῦ τὸ πλῆθος τῶν Ἀμφιπολιτῶν, ἐλπίσαν ἐκ θαλάσσης ξυμμαχικὸν καὶ ἀπὸ τῆς Θράκης ἀγείραντα αὐτὸν περιποήσῃν σφᾶς, οὐκέτι προσχωροίη. καὶ τὴν ξύμβασιν μετρίαν 2 ἐποεῖτο, κήρυγμα τόδε ἀνειπών, Ἀμφιπολιτῶν καὶ Ἀθηναίων τῶν ἐνόντων τὸν μὲν βουλόμενον ἐπὶ τοῖς ἑαυτοῦ τῆς ἴσης καὶ ὁμοίας μετέχοντα μένειν, τὸν δὲ μή, ἀπιέναι τὰ ἑαυτοῦ ἐκφερόμενον

Τῶν χργείων.

ἐθέλοντα.

Ἀθηναίων mss.  
corr. Dobree.συχνοῖς οἰκείοι mss.  
corr. B.  
v.l. συχνοί.

106. Οἱ δὲ πολλοὶ ἀκούσαντες ἀλλοιότεροι ἐγένοντο τὰς γνώμας, ἄλλως τε καὶ βραχὺ μὲν Ἀθηναίων ἐμπολιτεῖον, τὸ δὲ πλεόν ξύμμικτον. καὶ τῶν ἔξω ληφθέντων συχνοῖς οἱ οἰκεῖοι ἔνδον ἦσαν· καὶ τὸ κήρυγμα πρὸς τὸν φόβον δίκαιον

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εἶναι . . . , οἱ μὲν Ἀθηναῖοι διὰ <sup>ἐλάμβανον mss.</sup> τὸ ἄσμενοι ἂν ἐξελθεῖν, ἡγούμενοι οὐκ <sup>lacuna B. v.l. ὑπελάμβανον.</sup> ἐν ὁμοίῳ σφίσιν εἶναι, καὶ ἅμα οὐ προσδεχόμενοι βοήθειαν ἐν τάχει, ὁ δὲ ἄλλος ὄμιλος πόλεώς τε ἐν τῷ ἴσῳ οὐ στερισκόμενοι καὶ κινδύνου παρὰ δόξαν  
 2 ἀφιέμενοι. ὥστε τῶν πρασσόντων τῷ Βρασίδῃ ἤδη καὶ ἐκ τοῦ φανεροῦ διαδικαιούντων αὐτά, ἐπειδὴ καὶ τὸ πλήθος ἐώρων τετραμμένον καὶ τοῦ παρόντος Ἀθηναίων στρατηγοῦ οὐκέτι ἀκροώμενον, ἐγένετο ἡ ὁμολογία καὶ προσεδέξαντο ἐφ'  
 3 οἷς ἐκήρυξε. καὶ οἱ μὲν τὴν πόλιν τοιοῦτῳ τρόπῳ παρέδοσαν, ὁ δὲ Θουκυδίδης καὶ αἱ νῆες ταύτῃ τῇ ἡμέρᾳ ὅψε <sup>τῇ αὐτῇ ἡμέρᾳ Herwerden.</sup> κατέπλεον ἐς τὴν Ἱόναν. καὶ τὴν μὲν Ἀμφίπολιν Βρασίδας ἄρτι εἶχε, τὴν δὲ Ἱόναν παρὰ νύκτα ἐγένετο λαβεῖν· εἰ γὰρ μὴ ἐβοήθησαν αἱ νῆες διὰ τάχους, ἅμα ἔφ' ἂν εἶχετο.

ἀπὸ τοῦ τεί-  
χους.

107. Μετὰ δὲ τοῦτο ὁ μὲν τὰ ἐν τῇ Ἱόνῃ καθίστατο, ὅπως καὶ τὸ αὐτίκα, ἣν ἐπὶ ὁ Βρασίδας, καὶ τὸ ἔπειτα ἀσφαλῶς ἔξει, δεξάμενος τοὺς ἐθελήσαντας ἐπιχωρῆσαι ἄνωθεν κατὰ τὰς  
 2 σπονδὰς· ὁ δὲ πρὸς μὲν τὴν Ἱόναν κατὰ τε τὸν ποταμὸν πολλοῖς πλοίοις ἄφνω καταπλεύσας, εἴ πως τὴν προὔχουσιν, ἅκρην λαβὼν κρατοίῃ τοῦ ἔσπλου, καὶ κατὰ γῆν ἀποπειράσας ἅμα, ἀμφοτέρωθεν ἀπεκρούσθη, τὰ δὲ περὶ τὴν Ἀμφίπολιν  
 3 ἐξηρτύετο. καὶ Μύρκινός τε αὐτῷ προσεχώρησεν, Ἡδωνικὴ πόλις, Πιττακοῦ

τοῦ Ἡδώνων βασιλέως ἀποθανόντος ὑπὸ  
τῶν Γοάξιος παίδων καὶ Βραυρούς τῆς  
γυναικὸς αὐτοῦ, καὶ Γαληψὸς οὐ πολλῶ  
ὕστερον καὶ Οἰσύμη· εἰσὶ δὲ αὐταὶ  
Θασίων ἀποικίαι. παρὼν δὲ καὶ Περ-  
δίκκας εὐθύς μετὰ τὴν ἄλωσιν ξυγκαθίστη  
ταῦτα.

108. Ἐχομένης δὲ τῆς Ἀμφιπόλεως  
οἱ Ἀθηναῖοι ἐς μέγα δέος κατέστησαν,  
ἄλλως τε καὶ ὅτι ἡ πόλις ἄ ἦν ὠφέλι-  
μος ξύλων τε ναυπηγησίων πομπῇ καὶ  
χρημάτων προσόδῳ, καὶ ὅτι μέχρι μὲν  
τοῦ Στρυμόνος ἦν πάροδος Θεσσαλῶν  
διαγόντων ἐπὶ τοὺς ξυμμάχους σφῶν  
τοῖς Λακεδαιμονίοις, τῆς δὲ γεφύρας μὴ  
κρατούντων, ἄνωθεν μὲν μεγάλης οὔσης  
ἐπὶ πολὺ λίμνης τοῦ ποταμοῦ, τὰ δὲ  
πρὸς Ἡϊόνα τριήρεσι τηρουμένου, οὐκ  
ἂν δύνασθαι προελθεῖν· τότε δὲ ῥάδια  
ἤδη ἄ γεγενῆσθαι. καὶ τοὺς ξυμμάχους  
έφοβοῦντο μὴ ἀποστῶσιν. ὁ γὰρ Βρασί-  
δας ἔν τε τοῖς ἄλλοις μέτριον ἑαυτὸν  
παρεῖχε καὶ ἐν τοῖς λόγοις πανταχοῦ  
ἐδήλου ὡς ἐλευθερώσων τὴν Ἑλλάδα  
ἐκπεμφθεῖη. καὶ αἱ πόλεις πυνθανό- 3  
μεναι ἄ τῆς τε Ἀμφιπόλεως τὴν ἄλωσιν  
καὶ ἃ παρέχεται, τὴν τε ἐκείνου πραότητα,  
μάλιστα δὴ ἐπήρθησαν ἐς τὸ νεωτερίζειν,  
καὶ ἐπεκηρυκεύοντο πρὸς αὐτὸν κρύφα,  
ἐπιπαριέναι τε κελεύοντες καὶ βουλό-  
μενοι αὐτοὶ ἕκαστοι πρῶτοι ἀποστήναι.  
καὶ γὰρ καὶ ἄδεια ἐφαίνετο αὐτοῖς, 4  
ἔψευσμένοι μὲν τῆς Ἀθηναίων δυνάμεως

αὐτοῖς.

τηρουμένων mss.  
corr. Hude.  
ῥαδία mss. corr.  
Bekker.

2 ἐνομίζετο.  
ἐνόμιζον.  
ἐνόμιζε.

αἱ τῶν ἀθηναί-  
ων ὑπήκοοι.

v.l. ἐψευσμένοις.

- ἐπὶ τοσοῦτον ὅση ὕστερον διεφάνη, τὸ δὲ πλεόν βουλήσει κρίνοντες ἀσαφεῖ ἢ προνοία ἀσφαλεῖ, εἰωθότες οἱ ἄνθρωποι οὐ μὲν ἐπιθυμοῦσιν ἐλπίδι ἀπερискέπτῳ διδόναι, ὃ δὲ μὴ προσίενται λογισμῷ
- 5 αὐτοκράτορι διωθεῖσθαι. ἅμα δὲ τῶν Ἀθηναίων ἐν τοῖς Βοιωτοῖς νεωστὶ πεπληγμένων καὶ τοῦ Βρασίδου ἐφορκὰ καὶ οὐ τὰ ὄντα λέγοντος, ὥς <sup>α</sup> οὐκ ἠθέλησαν οἱ Ἀθηναῖοι ξυμβαλεῖν, ἐθάρσυν καὶ ἐπίστευνον μηδένα ἂν ἐπὶ σφᾶς
- 6 βοηθῆσαι. τὸ δὲ μέγιστον, διὰ τὸ ἡδονὴν ἔχον ἐν τῷ αὐτίκα καὶ ὅτι τὸ πρῶτον Λακεδαιμονίων ὀργάντων ἐμῆλλον πειράσεσθαι, κινδυνεύειν παντὶ τρόπῳ
- 7 ἔτοιμοι ἦσαν. ὧν αἰσθόμενοι οἱ μὲν <sup>v.l. αἰσθανόμενοι.</sup> Ἀθηναῖοι φυλακὰς, ὥς ἐξ ὀλίγου καὶ ἐν χειμῶνι, διέπεμπον ἐς τὰς πόλεις, ὃ δὲ ἐς τὴν Λακεδαίμονα . . . ἐφίεμενος <sup>Λακεδαίμονα ἐφίε-  
μενος mss. lacuna  
B.</sup> στρατιὰν προσαποστέλλειν καὶ αὐτὸς ἐν τῷ Στρυμόνι ναυπηγίαν τριήρων <sup>v.l. στρατιάν τε.  
ἐκέλευε καὶ αὐτὸς  
mss.</sup>
- 8 παρεσκευάζετο. οἱ δὲ Λακεδαιμόνιοι τὰ μὲν καὶ φθόνῳ <sup>α</sup> οὐχ ὑπερέτησαν αὐτῷ, τὰ δὲ καὶ βουλόμενοι μᾶλλον τοὺς τε ἄνδρας τοὺς ἐκ τῆς νήσου κομίσασθαι καὶ τὸν πόλεμον καταλύσαι.

ΑΥΤΩ ΕΠΙ ΝΙ-  
CAΙΑΝ ΤΗ Ε-  
ΑΥΤΟΥ ΜΟΝΗ  
ΣΤΡΑΤΙΔ.

ΑΠΟ ΤΩΝ ΠΡΩ-  
ΤΩΝ ΑΝΔΡΩΝ.

ΜΕΤΑ ΤΗΝ ΑΜΦΙ-  
ΠΟΛΕΩΣ ΔΛΩ-  
CIN.

ΘΡΟΣ ΥΨΗΛΩΝ.

109. Τοῦ δ' αὐτοῦ χειμῶνος Μεγαρήs τε τὰ μακρὰ τεῖχη, ἃ σφῶν οἱ Ἀθηναῖοι <sup>τά τε mss. corr.  
Haack.</sup> εἶχον, κατέσκαψαν ἐλόντες ἐς ἑδαφος, καὶ Βρασίδας <sup>α</sup> ἔχων τοὺς ξυμμάχους στρατεύει ἐπὶ τὴν Ἀκτὴν καλουμένην.
- 2 ἔστι δὲ ἀπὸ τοῦ βασιλέως διορύγματος ἔσω προύχουσα, καὶ ὃ Ἀθως αὐτῆς <sup>α</sup>

τελευτᾷ ἐς τὸ Αἰγαῖον πέλαγος. πόλεις 3  
 δὲ ἔχει Σάνην μὲν Ἀνδρίων ἀποικίαν  
 παρ' αὐτὴν τὴν διώρυχα, ἐς τὸ πρὸς  
 Εὐβοίαν πέλαγος τετραμμένην, τὰς δὲ  
 ἄλλας Θυσσὸν καὶ Κλεωνὰς καὶ Ἀκρο-  
 θῶους καὶ Ὀλόφυξον καὶ Δίον· αἱ 4  
 οἰκοῦνται ξυμμίκτοις ἔθνεσι βαρβάρων  
 διγλώσσων, καὶ τι καὶ Χαλκιδικὸν ἐνι  
 βραχύ, τὸ δὲ πλείστον Πελασγικόν, τῶν  
 καὶ Δημόν ποτε καὶ Ἀθήνας Τυρσηνῶν  
 οἰκησάντων, καὶ Βισαλτικὸν καὶ Κρησ-  
 τωνικὸν καὶ Ἡδῶνες· κατὰ δὲ μικρὰ  
 πολισμάτα οἰκοῦσι. καὶ οἱ μὲν πλείους 5  
 προσεχώρησαν τῷ Βρασίδῃ, Σάνη δὲ καὶ  
 Δίον ἀντέστη, καὶ αὐτῶν τὴν χώραν  
 ἐμμείνας τῷ στρατῷ ἔδῃου.

110. Ὡς δ' οὐκ ἐσήκουον, εὐθὺς  
 στρατεύει ἐπὶ Τορώνην τὴν Χαλκιδικήν,  
 κατεχομένην ὑπὸ Ἀθηναίων· καὶ ἄν-  
 δρες ὀλίγοι ἐπήγοντο, ἐτοῖμοι ὄντες τὴν  
 πόλιν παραδοῦναι. καὶ ἀφικόμενος νυκ-  
 τὸς ἔτι ἅ τῷ στρατῷ ἐκαθέζετο πρὸς τὸ  
 Διοσκόρειον, ὃ ἀπέχει τῆς πόλεως τρεῖς  
 μάλιστα σταδίους. τὴν μὲν οὖν ἄλλην 2  
 πόλιν τῶν Τορωναίων καὶ τοὺς Ἀθη-  
 ναίους τοὺς ἐμφρουροῦντας ἔλαθεν· οἱ  
 δὲ πρᾶσσοντες αὐτῷ εἰδότες ὅτι ἤξοι,  
 καὶ προελθόντες τινὲς αὐτῶν λάθρᾳ  
 ὀλίγον ἐτήρουν τὴν πρόσσodon, καὶ ὥς  
 ἦσθοντο παρόντα, ἐσκομίζουσι παρ' αὐ-  
 τοὺς ἐγχειρίδια ἔχοντας ἄνδρας ψιλούς  
 ἐπτά—τοσοῦτοι γὰρ μόνοι ἀνδρῶν εἴκοσι  
 τὸ πρῶτον ταχθέντων οὐ κατέδεισαν

αὐτὸν.

περὶ ὄρθρον.

ἔτι καὶ περὶ mss.

v.l. ἤξει.

ὀλίγοι mss. corr.  
Cobet.

ἐσελθεῖν· ἦρχε δὲ αὐτῶν Λυσίστρατος Ὀλύνθιος—, οἳ διαδύντες διὰ τοῦ πρὸς τὸ πέλαγος τείχους λαθόντες τοὺς τε <sup>καὶ λαθόντες mss.</sup> ἐπὶ τοῦ ἀνωτάτω φυλακτηρίου φρουρούς, <sup>corr. B.</sup> οὔσης τῆς πόλεως πρὸς λόφον, ἀναβάντες διέφθειραν καὶ τὴν κατὰ Καναστραῖον πυλίδα διήρουν.

111. Ὁ δὲ Βρασίδης τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν ὀλίγον προελθών, ἑκατὸν δὲ πελταστὰς προπέμπει, ὅπως, ὅποτε πύλαι τινὲς ἀνοιχθεῖεν καὶ τὸ σημεῖον ἀρθείη ὃ ξυνέκειτο, πρῶτοι <sup>2</sup> ἐσδράμοιεν. καὶ οἱ μὲν χρόνου ἐγγιγνομένου καὶ θαυμάζοντες κατὰ μικρὸν ἔτυχον ἐγγὺς τῆς πόλεως προσελθόντες· οἱ δὲ τῶν Τορωναίων ἔνδοθεν παρασκευάζοντες μετὰ τῶν ἐσελληλυθότων, ὡς αὐτοῖς ἢ τε πυλὶς διήρητο καὶ αἱ κατὰ τὴν ἀγορὰν πύλαι τοῦ μοχλοῦ διακοπέντος ἀνεώγοντο, πρῶτον μὲν κατὰ τὴν πυλίδα τινὰς περιεγαγόντες ἐσεκόμισαν, ὅπως κατὰ νότου καὶ ἀμφοτέρωθεν τοὺς ἐν τῇ πόλει οὐδὲν εἰδότας ἐξαπίνης φοβήσειαν, ἔπειτα τὸ σημεῖον τε τοῦ πυρός, ὡς εἴρητο, ἀνέσχον καὶ διὰ τῶν κατὰ τὴν ἀγορὰν πυλῶν τοὺς λοιποὺς ἤδη τῶν πελταστῶν ἐσεδέχοντο.

112. Καὶ ὁ Βρασίδης ἰδὼν τὸ ξύνθημα ἔθει δρόμφ, ἀναστήσας τὸν στρατὸν ἐμβοήσαντά τε ἀθρόον καὶ ἔκπληξιν πολλὴν τοῖς ἐν τῇ πόλει παρασχόντα. <sup>2</sup> καὶ οἱ μὲν κατὰ τὰς πύλας εὐθὺς ἐσέπιπτον, οἱ δὲ κατὰ δοκοὺς τετραγώνους,

οικοδομουμένῳ mss. ἀνοικοδομουμένῳ πρὸς λίθων ἀνολκὴν  
corr. Herwerden. προσκείμεναι. Βρασίδης μὲν οὖν καὶ 3  
ἀνω καὶ ἐπὶ mss. τὸ πλῆθος εὐθύς Ἀ ἐπὶ τὰ μετέωρα τῆς δνω.  
καὶ βεβαίως mss. πόλεως ἐτράπετο, βουλόμενος κατ' ἄκρας Ἀ ΒΕΒΑΙΩΣ.  
ἐλεῖν Ἀ · ὁ δὲ ἄλλος ὄμιλος κατὰ πάντα ΔΥΤΗΝ.  
ὁμοίως ἐσκεδάννυντο.

113. Τῶν δὲ Τωρωναίων γιγνομένης  
τῆς ἀλώσεως τὸ μὲν πολὺ οὐδὲν εἶδος  
ἐθορυβεῖτο, οἱ δὲ πρᾶσσοντες καὶ οἷς  
ταῦτα ἤρεσκε μετὰ τῶν ἐσελθόντων εὐθύς  
ἦσαν. οἱ δὲ Ἀθηναῖοι—ἔτυχον γὰρ ἐν τῇ 2  
ἀγορᾷ ὀπλῖται καθεύδοντες ὡς πεντήκοντα  
—ἐπειδὴ ἦσθοντο, οἱ μὲν τινες ὀλίγοι  
διαφθείρονται ἐν χερσίν Ἀ, τῶν δὲ λοιπῶν ΔΥΤΩΝ.  
οἱ μὲν πεζῇ, οἱ δὲ ἐς τὰς ναῦς, αἱ  
ἐφρούρουν δύο, καταφυγόντες διασφύζονται  
ἐς τὴν Λήκυθον τὸ φρούριον, δ εἶχον  
αὐτοὶ καταλαβόντες, ἄκρον τῆς πόλεως ἐς  
τὴν θάλασσαν ἀπειλημμένον ἐν στενῷ  
ἰσθμῷ. Ἦ κατέφυγον δὲ καὶ τῶν Τωρωναίων 3  
ἐς αὐτοὺς ὅσοι ἦσαν σφίσιν ἐπιτήδαιοι. 1

114. Γεγεννημένης δὲ ἡμέρας ἤδη καὶ  
βεβαίως τῆς πόλεως ἐχομένης ὁ Βρασίδης  
τοῖς μὲν μετὰ τῶν Ἀθηναίων Τωωναίοις  
καταπεφευγόσι κήρυγμα ἐποίησατο τὸν  
βουλόμενον ἐπὶ τὰ ἑαυτοῦ ἐξελθόντα  
ἀδεῶς πολιτεύειν, τοῖς δὲ Ἀθηναίοις  
κήρυκα προσπέμψας ἐξιέναι ἐκέλευσεν ἐκ  
τῆς Ληκύθου ὑποσπόνδους καὶ τὰ ἑαυτῶν  
ἔχοντας ὡς οὔσης Χαλκιδέων. οἱ δὲ 2  
ἐκλείψειν μὲν οὐκ ἔφασαν, σπείσασθαι  
δὲ σφίσιν ἐκέλευον ἡμέραν τοὺς νεκροὺς

Corrupt.



ἀνελέσθαι. ὁ δὲ ἐσπέισατο δύο. ἐν ταύταις  
 δὲ αὐτός τε τὰς ἐγγὺς οἰκίας ἐκρατύνατο  
 3 καὶ Ἀθηναῖοι τὰ σφέτερα. καὶ ξύλλογον  
 τῶν Τορωναίων ποήσας ἔλεξε τοῖς ἐν τῇ  
 Ἀκάνθῃ παραπλήσια, ὅτι οὐ δίκαιον εἶη  
 οὔτε τοὺς πράξαντας πρὸς αὐτὸν τὴν  
 λήψιν τῆς πόλεως χεῖρους οὐδὲ προδότας  
 ἡγεῖσθαι—οὐδὲ γὰρ ἐπὶ δουλείᾳ οὐδὲ  
 χρήμασι πεισθέντας δρᾶσαι τοῦτο, ἀλλ'  
 ἐπὶ ἀγαθῷ καὶ ἐλευθερίᾳ τῆς πόλεως—,  
 οὔτε τοὺς μὴ μετασχόντας οἶεσθαι μὴ  
 τῶν αὐτῶν τεύξεσθαι· ἀφίχθαι γὰρ οὐ  
 διαφθερῶν οὔτε πόλιν οὔτε ἰδιώτην  
 4 οὐδένα. τὸ δὲ κήρυγμα ποήσασθαι τούτου  
 ἕνεκα τοῖς παρ' Ἀθηναίους καταπεφευ-  
 γόσιν, καὶ ἡγούμενος οὐδὲν χεῖρους τῇ <sup>ὡς ἡγούμενος mss.</sup>  
 ἐκείνων φιλίᾳ· οὐδ' ἂν σφῶν πειρα- <sup>cott. B.</sup>  
 σαμένους αὐτοὺς, δοκεῖν ἦσσον, ἀλλὰ  
 πολλῷ μᾶλλον, ὅσῃ δικαιότερα πρᾶσ-  
 σουσιν, εὖνους ἂν σφίσι γενέσθαι, ἀπειρίᾳ  
 5 δὲ νῦν πεφοβῆσθαι. τοὺς τε πάντας  
 παρασκευάζεσθαι ἐκέλευσεν ὡς βεβαίους  
 τε ἐσομένους ξυμμάχους καὶ τὸ ἀπὸ  
 τοῦδε ἤδη ὅ τι ἂν ἁμαρτάνωσιν αἰτίαν  
 ἔξοντας· τὰ δὲ πρότερα οὐ σφεῖς ἀδικεῖ-  
 σθαι, ἀλλ' ἐκείνους μᾶλλον ὑπ' ἄλλων  
 κρεισσόνων, καὶ ξυγγνώμην εἶναι εἴ τι  
 ἡναντιοῦντο.

ΤΩΝ ΛΑΚΕΔΑΙ-  
 ΜΟΝΙΩΝ.

115. Καὶ ὁ μὲν τοιαῦτα εἰπὼν καὶ  
 παραθαρσύνας διελθουσῶν τῶν σπονδῶν  
 τὰς προσβολὰς ἐποεῖτο τῇ Ληκύθῳ· οἱ  
 δὲ Ἀθηναῖοι ἡμύνοντό τε ἐκ φαύλου τειχί- <sup>v.l. ἡμύναντο.</sup>  
 σματος καὶ ἀπ' οἰκιῶν ἐπάλξεις ἐχονσῶν,

ὑπὸ Cobet.

αὐτοῖς.

κατεργάγη mss.  
corr. Cobet.

καὶ μίαν μὲν ἡμέραν ἀπεκρούσαντο· τῇ 2  
 δ' ὑστεραίᾳ μηχανῆς μελλούσης προσά-  
 ξεσθαι, ἀπὸ τῶν ἐναντίων, ἀφ' ἧς  
 πῦρ ἐνήσειν διενοοῦντο ἐς τὰ ξύλινα  
 παραφράγματα, καὶ προσιόντος ἤδη τοῦ  
 στρατεύματος, ἥ ᾤοντο μάλιστα αὐτοὺς  
 προσκομιεῖν τὴν μηχανὴν καὶ τὴν ἐπιμα-  
 χιώτατον, πύργον ξύλινον ἐπ' οἴκημα  
 ἀντέστησαν, καὶ ὕδατος ἀμφορέας πολ-  
 λούς καὶ πίθους ἀνεφόρησαν καὶ λίθους  
 μεγάλους, ἄνθρωποι τε πολλοὶ ἀνέβησαν.  
 τὸ δὲ οἶκημα λαβὼν μεῖζον ἄχθος 3  
 ἐξαπίνης κατερρῦν καὶ ψόφου πολλοῦ  
 γενομένου τοὺς μὲν ἐγγὺς καὶ ὀρώντας  
 τῶν Ἀθηναίων ἐλύπησε μᾶλλον ἢ ἐφό-  
 βησεν, οἱ δὲ ἄπωθεν, καὶ μάλιστα οἱ διὰ  
 πλείστου, νομίσαντες ταύτῃ ἐαλωκέναι  
 ἤδη τὸ χωρίον φυγῇ ἐς τὴν θάλασσαν  
 καὶ τὰς ναῦς ὥρμησαν.

'Αθηναῖς mss. corr.  
Herwerden.τριάκοντα mss.  
corr. Mahaffy Δ  
for Λ.  
τριάκοντα mss.  
corr. Mahaffy Δ  
for Λ.

116. Καὶ ὁ Βρασίδης ὡς ᾔσθετο  
 αὐτοὺς ἀπολείποντάς τε τὰς ἐπάλξεις  
 καὶ τὸ γυγνόμενον ὀρών, ἐπιφερόμενος τῷ  
 στρατῷ εὐθὺς τὸ τείχισμα λαμβάνει, καὶ  
 ὅσους ἐγκατέλαβε διέφθειρε. καὶ οἱ μὲν 2  
 Ἀθηναῖοι τοῖς τε πλοίοις καὶ ταῖς ναυσὶ  
 τούτῳ τῷ τρόπῳ ἐκλιπόντες τὸ χωρίον  
 ἐς Παλλήνην διεκομίσθησαν· ὁ δὲ Βρα-  
 σίδης—ἔστι γὰρ ἐν τῇ Ληκύθῳ Ἀθηναί-  
 ῶν, καὶ ἔτυχε κηρύξας, ὅτε ἔμελλε  
 προσβάλλειν, τῷ ἐπιβάντι πρώτῳ τοῦ  
 τείχους τέσσαρας μῶς ἀργυρίου δώσειν  
 —νομίσας ἄλλῃ τινὶ τρόπῳ ἢ ἀνθρωπιῇ  
 τὴν ἄλωσιν γενέσθαι, τὰς τε τέσσαρας

καθελών. μῆναι τῇ θεῇ ἀπέδωκεν ἐς τὸ ἱερὸν καὶ τὴν Λήκυθον, ἀνασκευάσας τέμενος ἀνήκεν καθελών καὶ mss.

3 ἅπαν. καὶ ὁ μὲν τὸ λοιπὸν τοῦ χειμῶνος ἃ τε εἶχε τῶν χωρίων καθίστατο καὶ τοῖς ἄλλοις ἐπεβούλευε· καὶ τοῦ χειμῶνος διελθόντος ὄγδοον ἔτος ἐτελεύτα τῷ πολέμῳ.

117. Λακεδαιμόνιοι δὲ καὶ Ἀθηναῖοι ἅμα ἦρι τοῦ ἐπιγιγνομένου θέρους εὐθύς ἐκεχειρίαν ἐποίησαντο ἐνιαύσιον, νομίσαντες Ἀθηναῖοι μὲν οὐκ ἂν ἔτι τὸν Βρασί-  
 δαν σφῶν προσαποστήσαι οὐδὲν πρὶν παρασκευάσαιτο καθ' ἡσυχίαν, καὶ ἅμα εἰ καλῶς σφίσιν ἔχοι, κὰν ξυμβῆναι τὰ καὶ ξυμβῆναι mss.  
 πλεῖω, Λακεδαιμόνιοι δὲ ταῦτα τοὺς v.l. Λακεδαιμόνιοι  
 Ἀθηναίους ἡγούμενοι ἅπερ ἐδέδισαν φο- τε ταῦτα τοῖς Ἀθη-  
 ναίοις.  
 βεῖσθαι, καὶ γενομένης ἀνοκωχῆς κακῶν v.l. ἔδεισαν.  
 καὶ ταλαιπωρίας μᾶλλον ἐπιθυμήσειν αὐτοὺς πειρασμένους ξυναλλαγήναί τε καὶ τοὺς ἄνδρας σφίσιν ἀποδόντας σπονδὰς ποιήσασθαι καὶ ἐς τὸν πλεῖω  
 2 χρόνον. τοὺς γὰρ δὴ ἄνδρας περὶ πλέονος ἐποιοῦντο κομίσασθαι, ἕως ἔτι Βρασίδας ὥς ἔτι mss.  
 ἡτύχῃ, καὶ ἔμελλον ἐπὶ μεῖζον χωρήσαντος αὐτοῦ καὶ ἁντίπαλα καταστή-  
 σαντος τῶν μὲν στέρεσθαι, τοῖς δ' ἐκ τοῦ v.l. τοὺς δ' ἐκ.  
 ἴσου ἀμυνόμενοι κινδυνεύσειν καὶ κρα- v.l. κινδυνεύειν.  
 τήσειν.<sup>1</sup> γίγνεται οὖν ἐκεχειρία αὐτοῖς τε καὶ τοῖς ξυμμάχοις ἦδε.

Corrupt.

118. " Περὶ μὲν τοῦ ἱεροῦ καὶ τοῦ μαν-  
 τείου τοῦ Ἀπόλλωνος τοῦ Πυθίου δοκεῖ  
 ἡμῖν χρῆσθαι τὸν βουλόμενον ἀδόλως καὶ  
 2 ἀδεῶς κατὰ τοὺς πατρίους νόμους. τοῖς

- μὲν Λακεδαιμονίους ταῦτα δοκεῖ καὶ τοῖς  
 ξυμμάχοις τοῖς παρούσι· Βοιωτοὺς δὲ  
 καὶ Φωκέας πείσειν φασὶν ἐς δύναμιν  
 προσκηρυκευόμενοι. περὶ δὲ τῶν χρημά- 3  
 των τοῦ θεοῦ ἐπιμέλεσθαι ὅπως τοὺς  
 ἀδικούντας ἐξευρήσομεν, ὁρθῶς καὶ δι-  
 καίως τοῖς πατρίοις νόμοις χρώμενοι καὶ  
 ἡμεῖς καὶ ὑμεῖς καὶ τῶν ἄλλων οἱ βουλό-  
 μενοι, τοῖς πατρίοις νόμοις χρώμενοι  
 πάντες. περὶ μὲν οὖν τούτων ἔδοξε 4  
 Λακεδαιμονίους καὶ τοῖς ξυμμάχοις κατὰ  
 ταῦτα· τάδε δὲ ἔδοξε Λακεδαιμονίους καὶ  
 τοῖς ξυμμάχοις, ἐὰν σπονδὰς ποιῶνται οἱ  
 Ἀθηναῖοι, ἐπὶ τῆς αὐτῶν μένειν ἐκατέρους  
 ἔχοντας ἅπερ νῦν ἔχομεν, τοὺς μὲν ἐν τῷ  
 Κορυφασίῳ ἐντὸς τῆς Βουφράδος καὶ τοῦ  
 Τομέως μένοντας, τοὺς δὲ ἐν Κυθήροις μὴ  
 ἐπιμισγομένους ἐς τὴν ξυμμαχίαν, μήτε  
 ἡμᾶς πρὸς αὐτοὺς μήτε αὐτοὺς πρὸς  
 ἡμᾶς, τοὺς δὲ ἐν Νισαίᾳ καὶ Μινφᾷ μὴ  
 ὑπερβαίνοντας τὴν ὁδὸν τὴν ἀπὸ τῶν  
 Πυλῶν τῶν παρὰ τοῦ Νίσου ἐπὶ τὸ  
 Ποσειδώνιον, ἀπὸ δὲ τοῦ Ποσειδωνίου  
 εὐθὺς ἐπὶ τὴν γέφυραν τὴν ἐς Μινφάν—  
 μηδὲ Μεγαρέας καὶ τοὺς ξυμμάχους  
 ὑπερβαίνειν τὴν ὁδὸν ταύτην—, καὶ τὴν  
 νήσον, ἣν περ ἔλαβον οἱ Ἀθηναῖοι, ἔχον-  
 τας, μηδὲ ἐπιμισγομένους· μηδετέρους  
 μηδετέρωσε, καὶ τὰ ἐν Τροιζήνι, ὅσα περ  
 νῦν ἔχουσι καὶ οἷα ξυνέθεντο πρὸς  
 Ἀθηναίους. καὶ τῇ θαλάσῃ χρωμένους, 5  
 ὅσα ἂν κατὰ τὴν ἑαυτῶν καὶ κατὰ τὴν  
 ξυμμαχίαν, Λακεδαιμονίους καὶ τοὺς

v.l. τῶν τοῦ θεοῦ.

v.l. τοῖς ἄλλοις  
ξυμμάχοις.

v.l. ἀπὸ τοῦ Νίσου.

v.l. μήτε.

ξυμμάχους πλεῖν μὴ μακρᾷ νηί, ἄλλω δὲ  
 κωπήρει πλοίῳ, ἐς πεντακόσια τάλαντα  
 6 ἄγοντι μέτρα. κήρυκι δὲ καὶ πρεσβείᾳ  
 καὶ ἀκολουθοῖς, ὅποσους ἂν δοκῇ, περὶ  
 καταλύσεως τοῦ πολέμου καὶ δικῶν ἐς  
 Πελοπόννησον καὶ Ἀθήναζε σπονδὰς  
 εἶναι ἰοῦσι καὶ ἀπιοῦσι, καὶ κατὰ γῆν καὶ  
 7 κατὰ θάλασσαν. τοὺς δὲ αὐτομόλους μὴ  
 δέχεσθαι ἐν τούτῳ τῷ χρόνῳ, μήτε  
 ἐλεύθερον μήτε δοῦλον, μήτε ἡμᾶς μήτε  
 8 ὑμᾶς. δίκας τε διδόναι ἡμᾶς τε ὑμῖν καὶ  
 ὑμᾶς ἡμῖν κατὰ τὰ πάτρια, τὰ ἀμφίλογα  
 9 δίκη διαλύοντας ἄνευ πολέμου. τοῖς μὲν  
 Λακεδαιμονίοις καὶ τοῖς ξυμμάχοις ταῦτα  
 δοκεῖ· εἰ δέ τι ὑμῖν εἴτε κάλλιον εἴτε  
 δικαιότερον τούτων δοκεῖ εἶναι, ἰόντες ἐς  
 Λακεδαίμονα διδάσκετε· οὐδενὸς γὰρ  
 ἀποστήσονται, ὅσα ἂν δίκαια λέγητε,  
 οὔτε οἱ Λακεδαιμόνιοι οὔτε οἱ ξύμμαχοι.  
 10 οἱ δὲ ἰόντες τέλος ἔχοντες ἰόντων, ἥπερ  
 καὶ ὑμεῖς ἡμᾶς κελεύετε. αἱ δὲ σπονδαὶ  
 ἐνιαυτὸν ἔσονται.

Ἔδοξε τῷ δήμῳ. Ἀκαμαντὶς ἐπρυτά-  
 νευε, Φαίνιππος ἐγραμμάτενε, Νικιάδης  
 ἐπεστάτει. Λάχης εἶπε, τύχῃ ἀγαθῇ τῇ  
 Ἀθηναίων, ποεῖσθαι τὴν ἐκεχειρίαν, καθ'  
 ἃ ξυγχωροῦσι Λακεδαιμόνιοι καὶ οἱ ξύμ-  
 12 μαχοὶ αὐτῶν· καὶ ὠμολόγησαν ἐν τῷ δήμῳ  
 τὴν ἐκεχειρίαν εἶναι ἐνιαυτόν, ἄρχειν δὲ ν.1. ἀρχὴν.  
 τήνδε τὴν ἡμέραν, τετράδα ἐπὶ δέκα τοῦ  
 13 Ἐλαφροβωλίωνος μηνός. ἐν τούτῳ τῷ  
 χρόνῳ ἰόντας ὡς ἀλλήλους πρέσβεις καὶ  
 κήρυκας ποεῖσθαι τοὺς λόγους, καθ' ὃ

τι ἔσται ἢ κατάλυσις τοῦ πολέμου. ἐκ- 14  
κλησίαν δὲ ποιήσαντας τοὺς στρατηγούς  
καὶ τοὺς πρυτάνεις πρῶτον περὶ τῆς  
εἰρήνης βουλευσασθαι Ἀθηναίους καθ' ὃ  
τι ἂν ἐσίῃ ἢ πρεσβεία περὶ τῆς κατα-  
λύσεως τοῦ πολέμου. σπείσασθαι δὲ  
αὐτίκα μάλα τὰς πρεσβείας ἐν τῷ δήμῳ  
τὰς παρούσας ἢ μὴν ἐμμενεῖν ἐν ταῖς  
σπονδαῖς τὸν ἐνιαυτόν."

v.l. καὶ ὠμολόγη-  
σαν.

Ἐρυξίδαῖδα mss.  
corr. Valckenaer.

Εὐπαλῖδα Hude.

119. Ταῦτα ξυνέθεντο ἂ καὶ ὥμοσαν ἂ  
μηνὸς ἐν Λακεδαίμονι Γεραστίου δωδεκά-  
τη. ἂ καὶ ἐσπένδοντο Λακεδαιμονίων μὲν 2  
οἶδε· Ταῦρος Ἐχετιμίδα, Ἀθήναιος Περι-  
κλείδα, Φιλοχαρίδας Ἐρυξίλαῖδα· Κο-  
ρινθίων δὲ Αἰνέας Ὠκύτου, Εὐφαμίδας  
Ἀριστωνύμου· Σικωνίων δὲ Δαμότιμος  
Ναυκράτους, Ὀνάσιμος Μεγακλέους·  
Μεγαρέων δὲ Νिकासος Κεκάλου, Μενε-  
κράτης Ἀμφιδώρου· Ἐπιδαυρίων δὲ  
Ἀμφίας Εὐπαῖδα· Ἀθηναίων δὲ οἱ στρα-  
τηγοὶ Νικόστρατος Διειτρέφους, Νικίας  
Νικηράτου, Αὐτοκλῆς Τολμαίου. ἡ μὲν 3  
δὴ ἐκεχειρία αὕτη ἐγένετο, καὶ ξυνῆσαν  
ἐν αὐτῇ περὶ τῶν μειζόνων σπονδῶν διὰ  
παντὸς ἐς λόγους.

ΛΑΚΕΔΑΙΜΟΝΙΟΙ.  
ΚΑΙ Οἱ ΣΥΜΜΑΧΟΙ  
ἈΘΗΝΑΙΟΙΣ ΚΑΙ  
ΤΟῖΣ ΣΥΜΜΑ-  
ΧΟΙΣ.  
ΣΥΝΕΤΙΘΕΝΤΟ  
ΔΕ.

τοὺς πρώτους mss.  
corr. Cobet.

120. Περὶ δὲ τὰς ἡμέρας ταύτας ἂ  
Σκιώνῃ ἐν τῇ Παλλήνῃ πόλιν ἀπέστη  
ἀπ' Ἀθηναίων πρὸς Βρασίδαν. φασὶ δὲ  
οἱ Σκιωναῖοι Πελληνῆς μὲν εἶναι ἐκ Πελο-  
ποννήσου, πλέοντας δ' ἀπὸ Τροίας σφῶν  
τοὺς προγόνους κατενεχθῆναι ἐς τὸ  
χωρίον τοῦτο τῷ χειμῶνι ᾧ ἐχρήσαντο  
Ἀχαιοί, καὶ αὐτοῦ οἰκῆσαι. ἀποστᾶσι 2

ἀἰς ἐπὶ ἤρχοντο.

δ' αὐτοῖς ὁ Βρασίδας διέπλευσε νυκτὸς  
 ἐς τὴν Σκιώνην, τριήρει μὲν φιλίᾳ προ-  
 πλεούσῃ, αὐτὸς δὲ ἐν κελητίῳ ἄπωθεν  
 ἐφεπόμενος, ὅπως, εἰ μὲν τινι τοῦ κέλῃτος  
 μερίζουι πλοῖον περιτυγχάνουι, ἢ τριήρης  
 ἀμύνουι, ἀντιπάλου δὲ ἄλλης τριήρους v.l. ἀμύνη.  
 ἐπιγενομένης οὐ πρὸς τὸ ἔλασσον νομίζων  
 τρέψεσθαι, 3 καὶ ἐν τούτῳ αὐτὸν δια-  
 σώσειν. περαιωθεὶς δὲ καὶ ξύλλογον  
 ποήσας τῶν Σκιωναίων ἔλεγεν ᾧ τε  
 ἐν τῇ Ἀκάνθῳ καὶ Τορώνῃ, καὶ προσ-  
 ἔτι, 4 ἀξιώτάτους αὐτοὺς εἶναι ἐπαίνου,  
 οἷτινες τῆς Παλλήνης ἐν τῷ ἰσθμῷ  
 ἀπειλημμένης ὑπὸ τῶν Ἀθηναίων Ποτει-  
 δαιαν ἐχόντων καὶ ὄντες οὐδὲν ἄλλο ἢ  
 νησιῶται αὐτεπαγγέλτοι ἐχώρησαν πρὸς  
 τὴν ἐλευθερίαν καὶ οὐκ ἀνέμειναν ἀτολ-  
 μῇ ἀνάγκῃ σφίσι προσγενέσθαι περὶ  
 τοῦ φανερώς οἰκείου ἀγαθοῦ· σημείον τ'  
 εἶναι τοῦ καὶ ἄλλο τι ἂν αὐτοὺς τῶν  
 μεγίστων ἀνδρείως ὑπομεῖναι, εἴ τε  
 τεθήσεται κατὰ νοῦν τὰ πράγματα, εἰ τεθήσεται mss.  
 corr. Krueger.  
 πιστοτάτους τε τῇ ἀληθείᾳ ἡγήσεσθαι  
 αὐτοὺς Λακεδαιμονίων φίλους καὶ τὰλλα  
 τιμήσειν.

ΔΥΤΩ. ΔΥΤΗ.

ΔΛΛ' ΕΠΙ ΤΗΝ  
 ΝΑΥΝ.

ΦΑΣΚΩΝ.

121. Καὶ οἱ μὲν Σκιωναῖοι ἐπήρθησάν  
 τε τοῖς λόγοις καὶ θαρσήσαντες πάντες  
 ὁμοίως, καὶ οἷς πρότερον μὴ ἤρεσκε τὰ  
 πρασσόμενα, τὸν τε πόλεμον διανοοῦντο  
 προθύμως οἶσειν καὶ τὸν Βρασίδα τὰ τ'  
 ἄλλα καλῶς ἐδέξαντο καὶ δημοσίᾳ μὲν  
 χρυσῷ στεφάνῳ ἀνέδθησαν ὥς ἐλευθε-  
 ροῦντα τὴν Ἑλλάδα, ἰδίᾳ δὲ ἑταινίου τε

τινα αὐτόσε B.

καὶ προσήρχοντο ὥσπερ ἀθλητῇ. ὁ δὲ τό 2  
 τε παραντίκα φυλακὴν τινα αὐτοῖς  
 ἐγκαταλιπὼν διέβη πάλιν καὶ ὕστερον οὐ  
 πολλῷ στρῆτιαν πλείω ἐπεραίωσε, βου-  
 λόμενος μετ' αὐτῶν τῆς τε Μένδης καὶ  
 τῆς Ποτειδαίας ἀποπειρᾶσαι, ἡγούμενος  
 καὶ τοὺς Ἀθηναίους βοηθῆσαι ἂν ὥς ἐς  
 νῆσον καὶ βουλόμενος φθάσαι· καὶ τι 1  
 καὶ ἐπράσσετο 1 προδοσίας πέρι.

ἀγτῷ.

ἐς τὰς πόλεις  
ταύτας.

122. Καὶ ὁ μὲν ἐμελλεν ἐγχειρήσειν  
 ταῖς πόλεσι ταύταις· ἐν τούτῳ δὲ τριῆρει  
 οἱ τὴν ἐκεχειρίαν περιαγγέλλοντες ἀφικ-  
 νοῦνται παρ' αὐτόν, Ἀθηναίων μὲν  
 Ἀριστῶνυμος, Λακεδαιμονίων δὲ Ἀθή-  
 ναιος. καὶ ἡ μὲν στρατιὰ πάλιν διέβη 2  
 ἐς Τορώνην, οἱ δὲ 1 ἀνήγγελλον τὴν  
 ξυνθήκην, καὶ ἐδέξαντο πάντες οἱ ἐπὶ  
 Θράκης ξύμμαχοι Λακεδαιμονίων τὰ πε-  
 πραγμένα. Ἀριστῶνυμος δὲ τοῖς μὲν 3

τῷ Βρασίδα.

κατῆρει mss. la-  
cuna B.

v.l. ἀφίει.

λοῖς . . . , Σκιωναίους δὲ αἰσθόμενος ἐκ  
 λογισμοῦ τῶν ἡμερῶν ὅτι ὕστερον ἀφε-  
 στήκοιεν, οὐκ ἔφη ἐνσπόνδους ἔσεσθαι.  
 Βρασίδης δὲ ἀντέλεγε πολλά, ὥς πρό-  
 τερον, καὶ οὐκ ἠφίει τὴν πόλιν. ὥς δ' 4  
 ἀπήγγειλεν ἐς τὰς Ἀθήνας ὁ Ἀριστῶ-  
 νυμος περὶ αὐτῶν, οἱ Ἀθηναῖοι εὐθὺς  
 ἐτοῖμοι ἦσαν στρατεῦειν ἐπὶ τὴν Σκιώνην.  
 οἱ δὲ Λακεδαιμόνιοι πρέσβεις πέμψαντες  
 παραβήσεσθαι ἔφασαν αὐτοὺς τὰς σπον-  
 δάς, καὶ τῆς πόλεως ἀντεποιοῦντο Βρα-  
 σίδα πιστεύοντες, δίκῃ τε ἐτοῖμοι ἦσαν  
 περὶ αὐτῆς κρίνεσθαι. οἱ δὲ δίκῃ μὲν οὐκ 5  
 ἤθελον κινδυνεύειν, στρατεῦειν δὲ ὥς



ὄντες.

τάχιστα, ὄργην ποιούμενοι εἰ καὶ οἱ ἐν ταῖς νήσοις ἤδη<sub>Α</sub> ἀξιοῦσι σφῶν ἀφίστασθαι, τῇ κατὰ γῆν Λακεδαιμονίων ἰσχύϊ 6 ἀνωφελεῖ πιστεύοντες. εἶχε δὲ καὶ ἡ ἀλήθεια περὶ τῆς ἀποστάσεως μᾶλλον ἢ οἱ Ἀθηναῖοι ἐδικαίουν· δύο γὰρ ἡμέραις ὕστερον ἀπέστησαν οἱ Σκιωναῖοι. ψήφισμά τ' εὐθὺς ἐποίησαντο, Κλέωνος γνώμη<sub>Α</sub>, Σκιωναίους ἐξελεῖν τε καὶ ἀποκτείνειν. καὶ τὰλλα ἡσυχάζοντες ἐς τοῦτο παρεσκευάζοντο.

αὐτῶν.

αὐτοῦς.

ὅτι ἐν τῇ ἐκχειρίᾳ φανερώς προσεχώρησαν.

ὥς τότε ἐμέλησεν.  
τὸ κατάδηλον.

αὐτῶν.

123. Ἐν τούτῳ δὲ Μένδη ἀφίσταται<sub>Α</sub>, πόλις ἐν τῇ Παλλήνῃ, Ἐρετριῶν ἀποικία. καὶ<sub>Α</sub> ἐδέξατο ὁ Βρασίδης, οὐ νομίζων ἀδικεῖν<sub>Α</sub>· ἔστι γὰρ ἃ καὶ αὐτὸς ἐνεκάλει τοῖς Ἀθηναίοις παραβαίνειν 2 τὰς σπονδάς. διὸ καὶ οἱ Μενδαῖοι μᾶλλον ἐτόλμησαν, τήν τε τοῦ Βρασίδου γνώμην ὀρῶντες ἐτόλμην, τεκμαιρόμενοι καὶ ἀπὸ τῆς Σκιώνης ὅτι οὐ προϋδίδου, καὶ ἅμα τῶν πρασσόντων σφίσιν ὀλίγων ὄντων<sub>Α</sub> οὐκέτι ἀνιέντων, ἀλλὰ περὶ 3 σφίσιν αὐτοῖς φοβουμένων<sub>Α</sub> καταβιασάμενων παρὰ γνώμην τοὺς πολλούς. οἱ<sub>Α</sub> δὲ Ἀθηναῖοι εὐθὺς πυθόμενοι, πολλῶν 4 ἐπ' ἀμφοτέρας τὰς πόλεις. καὶ Βρασίδης προσδεχόμενος τὸν ἐπίπλουν<sub>Α</sub> ὑπεκκομίζει ἐς Ὀλυνθον τὴν Χαλκιδικὴν παῖδας καὶ γυναῖκας τῶν Σκιωναίων καὶ Μενδαίων, καὶ τῶν Πελοποννησίων αὐτοῖς πεντακοσίους ὀπλίτας διέπεμψε καὶ πελταστὰς τριακοσίους Χαλκιδέων,

τε ὄντων καὶ ὥς τότε ἐμέλλησαν οὐκέτι ἀνιέντων, ἀλλὰ περὶ σφίσιν αὐτοῖς φοβουμένων τὸ κατάδηλον καὶ mss. corr. B.

ἄρχοντά τε τῶν ἀπάντων Πολυδαμίδαν.  
καὶ οἱ μὲν τὰ περὶ σφᾶς αὐτούς, ὡς ἐν  
τάχει παρεσομένουν τῶν Ἀθηναίων,  
κοινῇ ἡντρεπίζοντο.

124. Βρασίδας δὲ καὶ Περδίκκας ἐν  
τούτῳ στρατεύουσιν ἅμα ἐπὶ Ἀρραβαῖον  
τὸ δεύτερον ἐς Λύγκον. καὶ ἦγον ὁ μὲν  
ὢν ἐκράτει Μακεδόνων τὴν δύναμιν καὶ  
τῶν ἐνοικούντων Ἑλλήνων ὀπλίτας, ὁ  
δὲ πρὸς τοῖς αὐτοῦ περιλοίποις τῶν  
Πελοποννησίων Χαλκιδέας καὶ Ἀκανθίους  
καὶ τῶν ἄλλων κατὰ δύναμιν ἐκάστων.  
ξύμπαν δὲ τὸ ὀπλιτικὸν τῶν Ἑλλήνων  
τρισχίλιοι μάλιστα, ἱππῆς δ' οἱ πάντες  
ἠκολούθουν Μακεδόνων ξὺν Χαλκιδεύσιν  
ὀλίγου ἐς χιλίους, καὶ ἄλλος ὄμιλος τῶν  
βαρβάρων πολὺς. ἐσβαλόντες δὲ ἐς τὴν 2  
Ἀρραβαίου καὶ εὐρόντες ἀντεστρατο-  
πεδευμένους αὐτοῖς τοὺς Λυγκηστάς,  
ἀντεκαθέζοντο καὶ αὐτοί. καὶ ἐχόντων 3  
τῶν μὲν πεζῶν λόφον ἐκατέρωθεν, πεδίου  
δὲ τοῦ μέσου ὄντος, οἱ ἱππῆς ἐς αὐτὸ  
καταδραμόντες ἵππομάχησαν πρῶτα  
ἀμφοτέρων, ἔπειτα δὲ καὶ ὁ Βρασίδας  
καὶ ὁ Περδίκκας, προελθόντων προτέρων  
ἀπὸ τοῦ λόφου μετὰ τῶν ἱππέων τῶν  
Λυγκηστῶν ὀπλιτῶν καὶ ἐτοίμων ὄντων  
μάχεσθαι, ἀντεπαγαγόντες καὶ αὐτοὶ  
ξυνέβαλον καὶ ἔτρεψαν τοὺς Λυγκηστάς,  
καὶ πολλοὺς μὲν διέφθειραν, οἱ δὲ λοιποὶ  
διαφυγόντες πρὸς τὰ μετέωρα ἡσύχαζον.  
μετὰ δὲ τοῦτο τροπαῖον στήσαντες δύο μὲν 4  
ἢ τρεῖς ἡμέρας ἐπέσχον, τοὺς Ἰλλυριοὺς

ὀλίγῳ mss. ὀλίγου  
Priscian.

v.l. πρότερον.

ὄντες.

τάχιστα, ὀργὴν ποιούμενοι εἰ καὶ οἱ ἐν ταῖς νήσοις ἤδη, ἀξιοῦσι σφῶν ἀφίστασθαι, τῇ κατὰ γῆν Λακεδαιμονίων ἰσχύϊ  
 6 ἀνωφελεῖ πιστεύοντες. εἶχε δὲ καὶ ἡ ἀλήθεια περὶ τῆς ἀποστάσεως μᾶλλον ἢ οἱ Ἀθηναῖοι ἐδικαίουν· δύο γὰρ ἡμέραις ὕστερον ἀπέστησαν οἱ Σκιωναῖοι· ψήφισμά τ' εὐθὺς ἐπόησαντο, Κλέωνος γνώμη, Σκιωνάτους ἐξελεῖν τε καὶ ἀποκτεῖναι. καὶ τᾶλλα ἡσυχάζοντες ἐς τοῦτο παρεσκευάζοντο.

ἀγῶν.

ἀγτοῦς.

ὅτι ἐν τῇ ἐκεχειρίᾳ φανερώς προσεχώρησαν.

ὥς τότε ἐμέλλησεν, τὸ κατὰ δῆλον.

123. Ἐν τούτῳ δὲ Μένδῃ ἀφίσταται, πόλις ἐν τῇ Παλλήνῃ, Ἐρετριῶν ἀποικία. καὶ ἐδέξατο ὁ Βρασίδης, οὐ νομίζων ἀδικεῖν. ἔστι γὰρ ἃ καὶ αὐτὸς ἐνεκάλει τοῖς Ἀθηναίοις παραβαίνειν  
 2 τὰς σπονδάς. διὸ καὶ οἱ Μενδαῖοι μᾶλλον ἐτόλμησαν, τὴν τε τοῦ Βρασίδου γνώμην ὀρῶντες ἐτοίμην, τεκμαιρόμενοι καὶ ἀπὸ τῆς Σκιώνης ὅτι οὐ προϋδίδου, καὶ ἅμα τῶν πρασσόντων σφίσιν ὀλίγων ὄντων, οὐκέτι ἀνιέντων, ἀλλὰ περὶ  
 3 σφίσιν αὐτοῖς φοβουμένων, καταβιασμένων παρὰ γνώμην τοὺς πολλούς. οἱ δὲ Ἀθηναῖοι εὐθὺς πυθόμενοι, πολλῶ  
 4 ἐπ' ἀμφοτέρας τὰς πόλεις. καὶ Βρασίδης προσδεχόμενος τὸν ἐπίπλουν, ὑπεκκομίζε ἐς Ὀλυνθον τὴν Χαλκιδικὴν παῖδας καὶ γυναῖκας τῶν Σκιωναίων καὶ Μενδαίων, καὶ τῶν Πελοποννησίων αὐτοῖς πεντακοσίους ὀπλίτας διέπεμψε καὶ πελταστὰς τριακοσίους Χαλκιδέων,

ἀγῶν.

τε ὄντων καὶ ὥς τότε ἐμέλλησαν οὐκέτι ἀνιέντων, ἀλλὰ περὶ σφίσιν αὐτοῖς φοβουμένων τὸ κατὰ δῆλον καὶ mss. corr. B.

ἄρχοντά τε τῶν ἀπάντων Πολυδαμίδαν.  
καὶ οἱ μὲν τὰ περὶ σφᾶς αὐτοὺς, ὡς ἐν  
τάχει παρεσομένων τῶν Ἀθηναίων,  
κοινῇ ἡντρεπίζοντο.

124. Βρασίδας δὲ καὶ Περδίκκας ἐν  
τούτῳ στρατεύουσιν ἅμα ἐπὶ Ἀρραβαῖον  
τὸ δεύτερον ἐς Λύγκον. καὶ ἦγον ὁ μὲν  
ὦν ἐκράτει Μακεδόνων τὴν δύναμιν καὶ  
τῶν ἐνοικούντων Ἑλλήνων ὀπλίτας, ὁ  
δὲ πρὸς τοῖς αὐτοῦ περιλοίποις τῶν  
Πελοποννησίων Χαλκιδέας καὶ Ἀκανθίους  
καὶ τῶν ἄλλων κατὰ δύναμιν ἐκάστων.  
ξύμπαν δὲ τὸ ὀπλιτικὸν τῶν Ἑλλήνων  
τρισχίλιοι μάλιστα, ἱππῆς δ' οἱ πάντες  
ἠκολούθουν Μακεδόνων ξὺν Χαλκιδεῦσιν  
ὀλίγου ἐς χιλίους, καὶ ἄλλος ὁμιλος τῶν  
βαρβάρων πολὺς. ἐσβαλόντες δὲ ἐς τὴν 2  
Ἀρραβαίου καὶ εὐρόντες ἀντεστρατο-  
πεδευμένους αὐτοῖς τοὺς Λυγκηστάς,  
ἀντεκαθέζοντο καὶ αὐτοί. καὶ ἐχόντων 3  
τῶν μὲν πεζῶν λόφον ἐκατέρωθεν, πεδίον  
δὲ τοῦ μέσου ὄντος, οἱ ἱππῆς ἐς αὐτὸ  
καταδραμόντες ἵππομάχησαν πρῶτα  
ἀμφοτέρων, ἔπειτα δὲ καὶ ὁ Βρασίδας  
καὶ ὁ Περδίκκας, προελθόντων προτέρων  
ἀπὸ τοῦ λόφου μετὰ τῶν ἱππέων τῶν  
Λυγκηστῶν ὀπλιτῶν καὶ ἐτοίμων ὄντων  
μάχεσθαι, ἀντεπαγαγόντες καὶ αὐτοὶ  
ξυνέβαλον καὶ ἔτρεψαν τοὺς Λυγκηστάς,  
καὶ πολλοὺς μὲν διέφθειραν, οἱ δὲ λοιποὶ  
διαφυγόντες πρὸς τὰ μετέωρα ἡσύχαζον.  
μετὰ δὲ τοῦτο τροπαῖον στήσαντες δύο μὲν 4  
ἢ τρεῖς ἡμέρας ἐπέσχον, τοὺς Ἰλλυριοὺς

ὀλίγῳ mss. ὀλίγου  
Priscian.

v.l. πρότερον.

- ὄψεωσ. τὴν μέλλησιν μὲν ἔχουσι τοῖς ἀπείροις  
φοβερὰν· καὶ γὰρ πλήθει<sub>Δ</sub> δεινοὶ καὶ  
βοῆς μεγέθει ἀφόρητοι, ἥ τε διὰ κενῆς  
ἐπανάσεισις τῶν ὅπλων ἔχει τινὰ δῆ-  
λωσιν ἀπειλῆς. προσμεῖξαι δὲ τοῖς ὑπο-  
μένουσιν<sub>Δ</sub> οὐχ ὁμοίον· οὔτε γὰρ τάξιν  
ἔχοντες αἰσχυνθεῖεν ἂν λιπεῖν τινὰ  
χώραν βιαζόμενοι, ἥ τε φυγὴ καὶ ἡ  
ἔφοδος αὐτῶν ἴσῃν ἔχουσα δόξαν τοῦ  
καλοῦ ἀνεξέλεγκτον καὶ τὸ ἀνδρείον ἔχει.  
αὐτοκράτωρ δὲ μάχῃ μάλιστ' ἂν καὶ  
πρόφασιν τοῦ σφῆξεσθαι τινι πρεπόντως  
πορίσειε, τοῦ τε ἐς χεῖρας ἐλθεῖν πιστό-  
τερον τὸ ἐκφοβήσειν ὑμᾶς ἀκινδύνως v.l. ἡμᾶς.  
ἡγοῦνται· ἐκεῖν<sub>ω</sub> γὰρ ἂν πρὸ τούτου  
6 ἐχρῶντο. σαφῶς τε πᾶν τὸ προ-  
ὑπάρχον δεινὸν ἀπ' αὐτῶν ὁρᾶτε ἔργῳ  
μὲν βραχὺ ὄν, ὄψει δὲ καὶ ἀκοῇ κατα-  
σπέρχον. ὃ ὑπομείναντες ἐπιφερόμενον  
καί, ὅταν καιρὸς ᾖ, κόσμῳ καὶ τάξει  
αὐθις ὑπάγοντες, ἐς τε τὸ ἀσφαλὲς ὑπαγαγόντες mss.  
θᾶσσον ἀφίξεσθε καὶ γνώσεσθε τὸ λοιπὸν corr. Torstrick.  
ὅτι οἱ τοιοῦτοι ὄχλοι τοῖς μὲν τὴν πρώτην  
ἔφοδον δεξαμένοις ἄπωθεν<sub>Δ</sub> τὸ ἀνδρείον  
μελλήσει ἐπικομποῦσιν, οἱ δ' ἂν εἴξωσιν  
αὐτοῖς, κατὰ πόδας τὸ εὐψυχον ἐν τῷ  
ἀσφαλεῖ ὀξεῖς ἐνδείκνυνται.”
127. Τοιαῦτα ὁ Βρασίδας παραινέσας  
ὑπῆγε τὸ στράτευμα. οἱ δὲ βάρβαροι  
ιδόντες πολλῇ βοῇ καὶ θορύβῳ προσέ-  
κειντο, νομίσαντες φεύγειν τε αὐτὸν καὶ  
2 καταλαβόντες διαφθερεῖν. καὶ ὥς αὐτοῖς διαφθερεῖν mss.  
αἶ τε ἐκδρομαὶ ὅπῃ προσπίπτοιεν ἀπῆν- corr. Cobet.
- ἀπειλαῖς.

v.l. αὐτῶν.

των καὶ αὐτὸς ἔχων τοὺς λογάδας ἐπικειμένους ὑφίστατο, τῇ τε πρώτῃ ὁρμῇ παρὰ γνώμην ἀντέστησαν καὶ τὸ λοιπὸν ἐπιφερομένους μὲν δεχόμενοι ἡμύνοντο, ἡσυχαζόντων δὲ αὐτοὶ ὑπεχώρουν, τότε δὴ τῶν μετὰ τοῦ Βρασίδου Ἑλλήνων ἐν τῇ εὐρυχωρίᾳ οἱ πολλοὶ τῶν βαρβάρων ἀπέσχοντο, μέρος δέ τι καταλιπόντες αὐτοῖς ἐπακολουθοῦν προσβάλλειν, οἱ λοιποὶ χωρήσαντες δρόμῳ ἐπὶ τε τοὺς φεύγοντας τῶν Μακεδόνων οἷς ἐντύχοιεν ἔκτεινον καὶ τὴν ἐσβολήν, ἣ ἐστὶ μετὰξὺ δυοῖν λόφοιν στενὴ ἐς τὴν Ἀρραβαίου, φθάσαντες προκατέλαβον, εἰδότες οὐκ οὔσαν ἄλλην τῷ Βρασίδα ἀναχώρησιν. καὶ προσιόντος αὐτοῦ ἐς αὐτὸ ἤδη τὸ ἄπορον τῆς ὁδοῦ κυκλοῦνται ὡς ἀποληψόμενοι.

ἀγτοῦ.

v.l. μετ' αὐτοῦ.

128. Ὁ δὲ γνούς προεῖπε τοῖς μεθ' αὐτοῦ τριακοσίοις, ὃν ᾤετο μᾶλλον ἂν ἐλεῖν τῶν λόφων, χωρήσαντας ἄ δρόμῳ ὡς τάχιστα ἕκαστος δύναται ἄνευ τάξεως, πειρᾶσαι ἀπ' αὐτοῦ ἐκκρούσαι τοὺς ἤδη ἐπόντας βαρβάρους, πρὶν καὶ τὴν πλέονα κύκλωσιν σφῶν αὐτόσε προσμείξαι. καὶ 2 οἱ μὲν προσπεσόντες ἐκράτησάν τε τῶν ἐπὶ τοῦ λόφου, καὶ ἡ πλείων ἤδη στρατιὰ τῶν Ἑλλήνων ῥᾶον ἄ ἐπορεύοντο· οἱ γὰρ βάρβαροι καὶ ἐφοβήθησαν, τῆς τροπῆς αὐτοῖς ἐνταῦθα γενομένης σφῶν ἀπὸ τοῦ μετεώρου, καὶ ἐς τὸ πλεόν οὐκέτ' ἐπηκολούθουν, νομίζοντες καὶ ἐν μεθορίοις εἶναι αὐτοὺς ἤδη καὶ διαπεφευγέναι.

πρὸς ἀγτόν.

πρὸς ἀγτόν.

ἐπόντας mss. corr.  
Dobree.

3 Βρασίδης δὲ ὡς ἀντελάβετο τῶν μετ-  
 εώρων, κατὰ ἀσφάλειαν μᾶλλον ἰὼν  
 αὐθημερὸν ἀφικνεῖται ἐς Ἄρνισαν πρῶ-  
 4 τον τῆς Περδίκκου ἀρχῆς. καὶ αὐτοὶ  
 ὀργιζόμενοι οἱ στρατιῶται τῇ προανα-  
 χωρήσει τῶν Μακεδόνων, ὅσοις ἐνέτυχον  
 κατὰ τὴν ὁδὸν ζεύγεσιν αὐτῶν βοεικοῖς  
 ἢ εἴ τιμι σκευὴ ἐκπεπτωκότι, οἷα ἐν  
 νυκτερινῇ καὶ φοβερᾷ ἀναχωρήσει εἰκὸς  
 ἦν ξυμβῆναι, τὰ μὲν ὑπολύοντες κατέ-  
 κοπτον, τῶν δὲ οἰκειῶσιν ἐποιούντο.  
 5 ἀπὸ τοῦτου τε πρῶτον Περδίκκας Βρασί-  
 δαν τε πολέμιον ἐνόμισε καὶ ἐς τὸ λοιπὸν  
 Δι' ἀθηναίους. Πελοποννησίων τῇ μὲν γνώμῃ, οὐ ξύν-  
 θες μῖσος εἶχε, τῶν δὲ ἀναγκαίων  
 ξυμφόρων . . . ἔπρασεν ὅτῳ τρόπῳ <sup>διαναστᾶς mss.</sup>  
 τάχιστα τοῖς μὲν ξυμβήσεται, τῶν δὲ <sup>lacuna B.</sup>  
 ἀπαλλάξεται.

129. Βρασίδης δὲ ἀναχωρήσας ἐκ  
 Μακεδονίας ἐς Τορώνην καταλαμβάνει  
 Ἀθηναίους Μένδην ἤδη ἔχοντας, καὶ  
 αὐτοῦ ἡσυχάζων ἐς μὲν τὴν Παλλήνην  
 ἀδύνατος ἤδη ἐνόμιζεν εἶναι διαβὰς τι-  
 μωρεῖν, τὴν δὲ Τορώνην ἐν φυλακῇ  
 2 εἶχεν. ὑπὸ γὰρ τὸν αὐτὸν χρόνον τοῖς  
 ἐν τῇ Λύγκῃ ἐξέπλευσαν ἐπὶ τε τὴν  
 Μένδην καὶ τὴν Σκιώνην οἱ Ἀθηναῖοι, <sup>α</sup>  
 ναυσὶ μὲν πεντήκοντα, ὧν ἦσαν δέκα Χῖαι,  
 ὀπλίταις δὲ χιλίοις ἑαυτῶν καὶ τοξόταις  
 ἑξακοσίοις καὶ Θραξὶ μισθωτοῖς χιλίοις  
 καὶ ἄλλοις τῶν αὐτόθεν ξυμμάχων πελτα-  
 σταῖς· ἐστρατήγει δὲ Νικίας ὁ Νικηράτου  
 3 καὶ Νικόστρατος ὁ Διειτρέφους. ἄραντες

ὥσπερ παρε-  
 σκευάζοντο.

δὲ ἐκ Ποτειδαίας ταῖς ναυσὶ καὶ σχόντες  
κατὰ τὸ Ποσειδώνιον ἐχώρουν ἐς τοὺς  
Μενδαίους. οἱ δ' αὐτοὶ τε καὶ Σκιωναίων  
τριακόσιοι βεβοηθηκότες Πελοποννησίων  
τε οἱ ἐπίκουροι, ξύμπαντες δὲ ἑπτακόσιοι  
ὀπλῖται, καὶ Πολυδαμίδας ὁ ἄρχων  
αὐτῶν, ἔτυχον ἐξεστρατοπεδευμένοι ἔξω  
τῆς πόλεως ἐπὶ λόφου καρτεροῦ. καὶ 4  
αὐτοῖς Νικίας μὲν, Μεθωναίους τε ἔχων  
εἴκοσι καὶ ἑκατὸν ψιλούς καὶ λογάδας  
τῶν Ἀθηναίων ὀπλιτῶν ἐξήκοντα καὶ  
τοὺς τοξότας ἅπαντας, κατὰ ἀτραπὸν  
τινα τοῦ λόφου πειρώμενος προσβῆναι  
καὶ τραυματίζόμενος ὑπ' αὐτῶν οὐκ ἐδυ-  
νήθη βιάσασθαι. Νικόστρατος δὲ ἄλλη  
ἐφόδῳ ἐκ πλέονος παντὶ τῷ ἄλλῳ στρα-  
τοπέδῳ ἐπιὼν τῷ λόφῳ ὄντι δυσπροσ-  
βάτῳ καὶ πάννυ ἐθορυβήθη, καὶ ἐς ὀλίγον  
ἀφίκετο πᾶν τὸ στράτευμα τῶν Ἀθη-  
ναίων νικηθῆναι. καὶ ταύτῃ μὲν τῇ 5  
ἡμέρᾳ, ὥς οὐκ ἐνέδοσαν οἱ Μενδαῖοι καὶ  
οἱ ξύμμαχοι, οἱ Ἀθηναῖοι ἀναχωρήσαν-  
τες ἐστρατοπεδεύσαντο, καὶ οἱ Μενδαῖοι  
νυκτὸς ἐπελθούσης ἐς τὴν πόλιν ἀπῆλ-  
θον.

v.l. πρὸ.

130. Τῇ δ' ὑστεραίᾳ οἱ μὲν Ἀθηναῖοι  
περιπλεύσαντες ἐς τὸ πρὸς Σκιώνης τό-  
τε προάστειον εἶλον καὶ τὴν ἡμέραν  
ἅπασαν ἐδήουν τὴν γῆν οὐδενὸς ἐπεξιόν-  
τος—ἦν γάρ τι καὶ στασιασμοῦ ἐν τῇ  
πόλει—, οἱ δὲ τριακόσιοι τῶν Σκιωναίων  
τῆς ἐπιούσης νυκτὸς ἀπεχώρησαν ἐπ'  
οἴκου. καὶ τῇ ἐπυγυγνομένῃ ἡμέρᾳ Νικίας 2



- μὲν τῷ ἡμίσει τοῦ στρατοῦ προῖδ' ἅμα  
 ἐς τὰ μεθόρια τῶν Σκιωναίων τὴν γῆν  
 ἐδήον, Νικόστρατος δὲ τοῖς λοιποῖς κατὰ  
 τὰς ἄνω πύλας, ἣ ἐπὶ Ποτειδαίας ἔρχον-  
 3 ται, προσεκάθητο τῇ πόλει. ὁ δὲ Πολυδα-  
 μίδας—ἔτυχε γὰρ ταύτῃ τοῖς Μενδαίοις  
 καὶ ἐπικούροις ἐντὸς τοῦ τείχους τὰ  
 ὅπλα κείμενα—διατάσσει τε ὥς ἐς  
 μάχην καὶ παρήνει τοῖς Μενδαίοις ἐπεξ-  
 4 ιέναι. καὶ τινος <sup>Α</sup> τῶν ἀπὸ τοῦ δήμου  
 ἀντεπόντος κατὰ τὸ στασιωτικὸν ὅτι  
 οὐκ ἐπέξεισιν οὐδὲ δέοιτο πολεμεῖν, καὶ  
 ὥς ἀντεῖπεν ἐπισπασθέντος τῇ χειρὶ  
 ὑπ' αὐτοῦ καὶ θορυβηθέντος, ὁ δῆμος  
 εὐθύς ἀναλαβὼν τὰ ὅπλα περιοργῆς  
 ἐχώρει ἐπὶ τε Πελοποννησίους καὶ τοὺς  
 τὰ ἐναντία σφίσι μετ' αὐτῶν πράξαντας. v.l. τοὺς ἐναντία.  
 5 καὶ προσπεσόντες τρέπουσιν ἅμα μὲν  
 μάχῃ αἰφνιδίῳ, ἅμα δὲ τοῖς Ἀθηναίοις  
 τῶν πυλῶν ἀνοιγομένων φοβηθέντας· ὥ<sup>ή</sup> φοβηθέντων mss.  
 θησαν γὰρ ἀπὸ προειρημένου τινὸς αὐτοῖς  
 6 τὴν ἐπιχείρησιν γενέσθαι. καὶ οἱ μὲν  
 ἐς τὴν ἀκρόπολιν, ὅσοι μὴ αὐτίκα διε-  
 φθάρησαν, κατέφυγον, ἥνπερ καὶ τὸ πρό-  
 τερον αὐτοὶ εἶχον· οἱ δὲ Ἀθηναῖοι—  
 ἤδη γὰρ καὶ ὁ Νικίας ἐπαναστρέψας  
 πρὸς τῇ πόλει ἦν—ἐσπεσόντες, τὴν <sup>Α</sup> ἐς τὴν mss. corr.  
 πόλιν ἄτε οὐκ ἀπὸ ξυμβάσεως ἀνοι- Cobet.  
 χθεῖσαν ἀπάσῃ τῇ στρατιᾷ ὥς κατὰ  
 κράτος ἐλόντες διήρπασαν, καὶ μόλις οἱ  
 στρατηγοὶ κατέσχον ὥστε μὴ καὶ τοὺς  
 7 ἀνθρώπους διαφθείρεσθαι. καὶ τοὺς μὲν  
 Μενδαίους μετὰ ταῦτα πολιτεύειν ἐκέ-

αὐτῷ.

ΜΕΝΔΗΝ.

λεουν ὥσπερ εἰώθεσαν, αὐτοὺς κρίναντας  
 ἐν σφίσιν αὐτοῖς εἴ τινας ἡγοῦνται αἰτίους  
 εἶναι τῆς ἀποστάσεως· τοὺς δ' ἐν τῇ  
 ἀκροπόλει ἀπετείχισαν ἐκατέρωθεν τείχει  
 ἐς θάλασσαν καὶ φυλακὴν ἐπικαθίσταντο.  
 ἐπειδὴ δὲ τὰ περὶ τὴν Μένδην κατέσχον,  
 ἐπὶ τὴν Σκιώνην ἐχώρουν.

v.l. ἐπεκαθίσταντο.

131. Οἱ δὲ ἀντεπεξελθόντες αὐτοὶ καὶ  
 Πελοποννήσιοι ἰδρύθησαν ἐπὶ λόφου καρ-  
 τεροῦ πρὸ τῆς πόλεως, ὃν εἰ μὴ ἔλοιεν  
 οἱ ἐναντίοι, οὐκ ἐγίνετο σφῶν περιτείχι-  
 σις. προσβαλόντες δ' αὐτῷ κατὰ κράτος 2

ἐπιώντας mss. corr.  
 Dobree.

οἱ Ἀθηναῖοι καὶ μάχῃ ἐκκρούσαντες τοὺς  
 ἐπόντας ἐστρατοπεδεύσαντό τε καὶ ἐς  
 τὸν περιτειχισμόν, τροπαῖον στήσαντες,  
 παρεσκευάζοντο. καὶ <sub>Α</sub> οὐ πολὺ ὕστερον  
 ἤδη ἐν ἔργῳ ὄντων οἱ ἐκ τῆς ἀκροπόλεως  
 ἐν τῇ Μένδῃ πολιορκούμενοι ἐπίκουροι  
 βιασάμενοι <sub>Α</sub> τὴν φυλακὴν νυκτὸς ἀφι-  
 κνούνται, καὶ διαφυγόντες οἱ πλείστοι  
 τὸ ἐπὶ τῇ Σκιώνῃ στρατόπεδον ἐσῆλθον  
 ἐς αὐτήν.

ἀγῶν.

παρὰ θάλασσαν.

132. Περιτειχιζομένης δὲ τῆς Σκιώνης  
 Περδίκκας τοῖς τῶν Ἀθηναίων στρατηγοῖς  
 ἐπικηρυκευσάμενος ὁμολογίαν ποεῖται  
 πρὸς τοὺς Ἀθηναίους διὰ τὴν τοῦ Βρα-  
 σίδου ἔχθραν περὶ τῆς ἐκ τῆς Λύγκου  
 ἀναχωρήσεως, εὐθύς τότε ἀρξάμενος πρᾶσ-  
 σειν. καὶ ἐτύγχανε γὰρ τότε Ἰσχαγόρας 2  
 ὁ Λακεδαιμόνιος στρατιὰν μέλλων πεζῇ  
 πορεύσειν ὡς Βρασίδαν, ὁ δὲ Περδίκκας,  
 ἅμα μὲν κελεύοντος τοῦ Νικίου, ἐπειδὴ  
 ξυμβεβήκειν, ἐνδηλόν τι ποεῖν τοῖς Ἀθη-

τοῖς τῶν ἀθη-  
 ναίων στρατη-  
 γοῖς.

ναίοις βεβαιότητος πέρι, ἅμα δ' αὐτὸς οὐκέτι βουλόμενος Πελοποννησίους ἐς τὴν αὐτοῦ ἀφικνεῖσθαι, παρασκευάσας τοὺς ἐν Θεσσαλίᾳ ξένους, χρώμενος αἰ τοῖς πρώτοις, διεκώλυσε τὸ στράτευμα καὶ τὴν παρασκευήν, ὥστε μηδὲ πειρᾶ-  
 3 σθαι Θεσσαλῶν. Ἰσχαγόρας μέντοι καὶ Ἀμεινίας καὶ Ἀριστεὺς αὐτοὶ τε ὡς Βρασίδαν ἀφίκοντο, ἐπιδεῖν πεμφάντων Λακεδαιμονίων τὰ πράγματα, καὶ τῶν ἡβώντων ἀστῶν παρανόμως ἄνδρας ἐξήγον ἐκ αὐτῶν mss. corr. Σπάρτης, ὥστε τῶν πόλεων ἄρχοντας B. καθιστάναι καὶ μὴ τοῖς ἐπιτυχούσιν ἐντυχούσιν mss. ἐπιτρέπειν. καὶ Κλεαρίδαν μὲν τὸν corr. Cobet. Κλεωνύμου καθίστησιν ἐν Ἀμφιπόλει, Πασιτελίδαν δὲ τὸν Ἠγησάνδρου ἐν Ἐπιτελίδαν mss. corr. Dobree. See  
 3 Τορώνη. v. 3.

καὶ καταφλε-  
 χθέντα.

133. Ἐν δὲ τῷ αὐτῷ θέρει Θηβαῖοι Θεσπιῶν τεῖχος περιεῖλον, ἐπικαλέσαντες ἀττικισμόν, βουλόμενοι μὲν καὶ αἰ, παρεστηκὸς δὲ ῥᾶον ἐπειδὴ καὶ ἐν τῇ πρὸς Ἀθηναίους μάχῃ ὃ τι ἦν αὐτῶν  
 2 ἄνθος ἀπωλώλει. καὶ ὁ νεὼς τῆς Ἥρας τοῦ αὐτοῦ θέρου ἐν Ἀργεὶ κατεκαύθη, Χρυσίδος τῆς ἱερείας λύχρον τινα θείσης ἡμμένον πρὸς τὰ στέμματα καὶ ἐπικατα-  
 3 δαρθούσης, ὥστε ἔλαθεν ἀφθέντα πάντα. καὶ ἡ Χρυσὶς μὲν εὐθὺς τῆς νυκτὸς δέισασα τοὺς Ἀργεῖους ἐς Φλειοῦντα φεύγει· οἱ δὲ ἄλλην ἱέρειαν ἐκ τοῦ νόμου τοῦ προκειμένου κατεστήσαντο Φαιεινίδα ὄνομα. ἔτη δὲ ἡ Χρυσὶς τοῦ πολέμου τοῦδε ἐπέλαβεν ὀκτὼ καὶ ἕνατον ἐκ

μέσου<sub>Δ</sub>. καὶ ἡ Σκιώνη τοῦ θέρους ἤδη ὅτε ἐπεφεύγει.  
τελευτῶντος περιετελείχιστό τε παντελ-  
ῶς, καὶ οἱ Ἀθηναῖοι ἐπ' αὐτῇ φυλα-  
κὴν καταλιπόντες ἀνεχώρησαν τῷ ἄλλῳ  
στρατῷ.

134. Ἐν δὲ τῷ ἐπίοντι χειμῶνι τὰ  
μὲν Ἀθηναίων καὶ Λακεδαιμονίων ἡσύ-  
χαζε διὰ τὴν ἐκεχειρίαν, Μαντινῆς δὲ  
καὶ Τεγεᾶται καὶ οἱ ξύμμαχοι ἐκατέρων  
ξυνέβαλον ἐν Λαοδοκείᾳ τῆς Ὀρεσθίδος,  
καὶ νίκη ἀμφιδήριτος ἐγένετο· κέρας  
γὰρ ἐκάτεροι τρέψαντες τὸ καθ' αὐτοὺς  
τροπαῖά τε ἀμφοτέρω ἐστήσαν καὶ σκύλα  
ἐς Δελφούς ἀπέπεμψαν. διαφθαρέντων<sup>2</sup>  
μέντοι πολλῶν ἐκατέροις καὶ ἀγχωμάλου  
τῆς μάχης γενομένης καὶ ἀφελομένης  
νυκτὸς τὸ ἔργον οἱ Τεγεᾶται μὲν ἐπηυλί-  
σαντό τε καὶ εὐθὺς ἐστήσαν τροπαῖον,  
Μαντινῆς δὲ ἀπεχώρησάν τε ἐς Βου-  
κολιῶνα καὶ ὕστερον ἀντέστησαν.

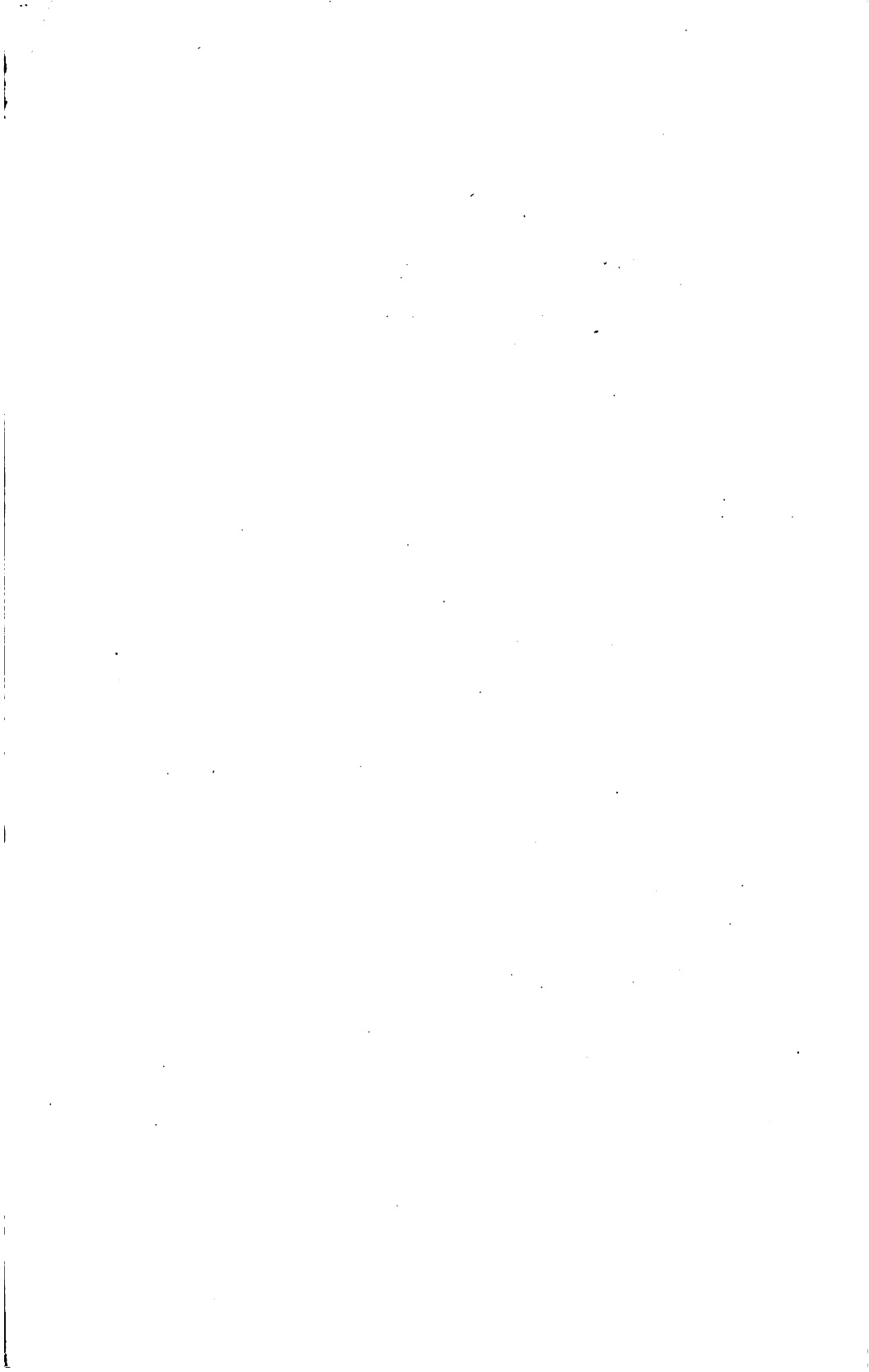
135. Ἀπεπείρασε δὲ τοῦ αὐτοῦ χει-  
μῶνος καὶ ὁ Βρασίδας τελευτῶντος καὶ  
πρὸς ἕαρ ἤδη Ποτειδαίας. προσελθὼν  
γὰρ νυκτὸς καὶ κλίμακας προσθεὶς μέχρι  
μὲν του ἔλαθε· τοῦ γὰρ κώδωνος παρενε-  
χθέντος, ἐν τοσοῦτῳ ἐς τὸ διάκενον<sub>Δ</sub> ἡ  
πρόσθεσις ἐγένετο· ἔπειτα μέντοι εὐθὺς  
αἰσθομένων, πρὶν προσβῆναι, ἀπήγαγε  
πάλιν κατὰ τάχος τὴν στρατιὰν καὶ οὐκ  
ἀνέμεινεν ἡμέραν γενέσθαι. καὶ ὁ χειμὼν<sup>2</sup>  
ἐτελεύτα<sub>Δ</sub>.

Λαοδικίῳ mss.  
corr. Bursian.

κλίμακα mss. corr.  
Herwerden.  
μὲν τούτου mss.  
corr. Cobet.  
παρενεχθέντος  
οὕτως mss. corr.  
Cobet.

πρὶν ἐπανελ-  
θεῖν τὸν παρα-  
διδόντα αὐτόν.

καὶ ἐνάτον  
ἔτος τῷ πο-  
λέμῳ ἐτελεύτα  
τῷδε ὃν θογ-  
κυλίδης σὺνέ-  
γραψεν.



## NOTES

- 1 3. ΞΥΝΕΝΑΓΟΝΤΩΝ: a necessary correction. "Non poterant Rheginorum exsules ἐπάγειν Locrenses adversus suam patriam, legendum est ξυνεναγόντων. Frequens est apud Thucydidem ἐπάγειν *excitare, stimulare, instigare*."—Cobet.
- 4 1. Ως ΔΕ ΟΥΚ ἔπειθεν οὔτε τοῦς κ.τ.λ.: the difficulties of the manuscript reading of this passage arise from the contamination of the text with two separate glosses, both erroneous, upon περιστάσιν, namely, ἡσυχάζουσιν ὑπὸ ἀπλοίας and σχολάζουσιν. The penultimate form of the corrupted text would thus run from κοινώσας: ἡσυχάζουσιν ὑπὸ ἀπλοίας μέχρι αὐτοῖς τοῖς στρατιώταις σχολάζουσιν ὁρμή κ.τ.λ. in which ἡσυχάζουσιν being regarded as an indicative had generated μέχρι, a word that betrays its late origin by its construction without οὐ. That περιστάσιν was likely to be glossed is proved by the variants περὶ στάσιν and περὶ στάσει as well as by the fact that a Grecian like Cobet and clear-headed editors like Arnold and Jowett reject the translation *changing round* which to my mind is certain. It is all in favour of my correction that Dobree and Cobet would omit ὑπὸ ἀπλοίας and that the former changed to ἡσύχαζον the ἡσύχαζεν, generated by ἔπειθεν. See Introduction, xl. 32 ff.
2. ἐγκεκυφότες τε: Badham was the first to see the interpolated adscripts here, but he left ὡς μάλιστα to qualify ἐγκεκυφότες. Cobet pointed out that this too was part of the adscript.
- 5 1. ἔτι ἀπῶν: it seems likely that the symbol for ἀπό was helped out of the text by the adscript ἐν ταῖς Ἀθήναις.
- 6 1. ΝΟΜΙΖΟΝΤΕΣ ΜΕΝ: post haec "insulsum scholion se in textum insinnavit (οἱ Λακεδαιμόνιοι καὶ Ἄγρις ὁ βασιλεὺς) adscriptum olim ad verba: οἱ ἐν τῇ Ἀττικῇ ὄντες Πελοποννήσιοι."—Cobet.
- 8 7. ΤΗΝ ΔΕ Νῆσόν φοβοῦμενοι κ.τ.λ.: the ταύτην here has nothing to do with the feature of style mentioned in Introduction, xvi. 32. It could only be translated here by placing a comma after νῆσον *but for the island, fearing this lest from it*.
8. ΚΑΤΕΙΛΗΜΜΕΝΟΝ: "lege κατειλημμένον. Ita passim Thucydides. Infra iv. 130 φοβηθέντας recte, ut puto, margo."—Dobree.
- 9 1. ΔΙ' ΠΕΡΙΪΚΑΝ ΑΥΤῷ κ.τ.λ.: see Introduction, xlii. 24, and note.

- 9 2. **ΕΠΙΣΠΆΣΕCΘΑΙ ΑΨΤΟΥC ΗΓΕΪΤΟ**: the rendering is certain *believed that they would be allured*.
- 10 1. **ΣΥΝΑΡΆΜΕΝΟΙ**: a *μοι* would be easily lost after this word, and it improves the sense.  
 3. **ΗΜΕΤΕΡΟΝ ΝΟΜΪΖΩ Κ.Τ.Λ.**: this passage still awaits the emender.  
 4. **ΕΚ ΤΟΥ ΟΜΟΪΟΥ ΜΕΪΖΩΝ**: "*Μείζων* quantocius expellendum censeo."—Badham. Perhaps it has taken the place of a participle in *-ίζων*.  
 5. **ΤΩ ΗΜΕΤΕΡΩ ΠΛΗΘΕΙ**: "*Πλήθος παρὰ Θεουκλίδη καὶ ἐπ' ὀλίγων λέγεται*."—Suidas.  
**ΚΑΙ ΜΗ ΦΟΒΩ ΚΑΤΆΠΛΟΥ Κ.Τ.Λ.**: see Introduction, xli. 9.
- 11 2. **ΟΥCΑΙC . . . ΚΟΝΤΑ**: the right numeral has been lost here just as in regard to Athenian vessels it has been lost in c. 13 2.  
 4. **ΑΠΟΚΝΟΥΝΤΑC ΚΑΙ ΦΥΛΑCΣΟΜΕΝΟΥC**: see Introduction, xli. 26. The absolute use of *φύλασσεσθαι* is common, and exactly suits this passage.
- 12 3. **ΕΠΙ ΠΟΛΥ ΓΆΡ ΕΠΌΕΙ Κ.Τ.Λ.**: critics are unanimous in seeing some error in this sentence. Perhaps Badham is right in attributing it to an interpolator. "*Incredibile est haec a Thucydide scripta esse. Satis superque jam ostendit qua parte belli Athenienses, qua Lacedaemonii praestarent, et perquam incommode haec superioribus per illud γάρ annectuntur.*" As usual when in doubt, I have printed the words both in text and margin.
- 13 1. **ΕΛΠΙΖΟΝΤΕC ΤΟ ΚΑΤΆ ΤΟΝ ΛΙΜΕΝΑ Κ.Τ.Λ.**: *believing that the wall of the harbour was high indeed, but that if they could land they would take it by engines if by anything*. No difficulty should have been made about this sentence. It is excellent Greek as it stands.
- 14 2. **ΠΕΡΙΔΙΔΟΥΝΤΕC ΤΩ ΠΆΘΕΙ**: see Introduction, xliii. 27, and for the interpolation following *id.* liv. 29.
- 15 2. **ΚΡΑΤΗΘΗΝΑΙ**: in finding its way into the text this adscript has been misplaced, the *η* before it showing that it was meant to come before *ὑπὸ πλῆθους*.
- 16 1. **ΕCΠΕΜΠΕΙΝ ΤΑΚΤΟΝ**: "*Legē ἐσπέμπειν ut more et cap. 26 fin., 30, 7. Vulgata nata est ex confusione εκ et εc.*"—Dobree.  
 2. **ΟΤΙ Δ' ΔΝ ΤΟΥΤΩΝ ΠΑΡΑΒΑΪΝΩCΙΝ Κ.Τ.Λ.**: "*Non possunt in eadem sententia conjungi οτι et οτιούν. Dicam unde molesta verba irrepserint; nempe, ex cap. 23 εἰρητο ἐὰν καὶ οτιούν παραβαθῇ λελόσθαι τὰς σπονδάς. Utuntur Athenienses acriore verbo, sed idem significante.*"—Cobet.
- 17 1. **ΕC ΤΗΝ ΣΥΜΦΟΡΆΝ**: Hude rightly regards these words as an adscript to *ἐκ τῶν παρόντων*. They were suggested by the opening of the next chapter.  
 2. **ΜΑΚΡΟΤΕΡΟΥC . . . ΠΟΗCΩΜΕΘΑ**: see Introduction, xxxv. 27. Simply to omit *μακροτέρους* with Cobet leaves its presence unexplained.  
**ΔΙΔΑCΚΟΝΤΑC ΤΙ ΤΩΝ ΠΡΟΫΓΓΟΥ Κ.Τ.Λ.**: "*Inapte abundat λόγους. Non poterant enim aliter quam λόγους διδάσκειν τι τῶν προύργου, et id ipsum λόγους proxime praecedit in πλείοσι δέ. Insulsum enim est dicere*

χρώμεθα δὲ πλείοσι λόγοις ἔπου δεῖ λόγοις διδάσκειν τι τῶν προηγου.—Cobet.

- 17 4. ΔΕΙ ΓΑΡ ΤΟΥ ΠΛΕΟΝΟΣ Κ.Τ.Λ.: "Sine controversia ἐλπιδι est delendum. Conjunguntur enim sic necessario τοῦ πλείονος ἐλπίδι, quum manifesto τοῦ πλείονος δρέγονται sunt conjungenda."—Cobet.

5. ΕΚ ΤΟΥ ΞΥΜΒΕΒΗΚΩΤΟΣ: this emendation goes well with the context: *Men to whom most changes of fortune both ways have happened have the best right to distrust prosperity—a lesson which to us will be brought home by what has happened if by anything, and to you by way of experience (if you do not listen to us). The thought is worked out in the next chapter.*

- 18 4. ΚΑΙ ΤΑΙΣ ΞΥΜΦΟΡΑΙΣ Κ.Τ.Λ.: a corrupt passage towards restoring which nothing has yet been done.

- 19 1. ΛΑΚΕΔΑΙΜΟΝΙΟΙ ΔΕ ὙΜΑΣ . . . ΧΕΙΡΩΘΕΙΝ: "Primum si locum diligenter consideraveris, expunges καὶ in καὶ ἄμεινον ἡγούμενοι, nam conjuncta sunt προκαλοῦνται ἐς διάλυσιν ἄμεινον ἡγούμενοι ἀμφοτέρους. Deinde recte damnavit Herwerden stulte additum βίη, nam inter se pugnant βίη διαφύγει imprimis ubi sequitur παρατυχούσης τινὸς σωτηρίας. Recte idem ἄν expunxit in verbis μάλλον (ἄν) χειρωθεῖν. Praeterea animadvertendum est discrimen quod inter διακινδυνεύειν et διακινδυνεύεσθαι intercedit. Διακινδυνεύειν est quod omnes novimus in adeundo periculo usque ad extremum perseverare, ut in fine capitis 19: πρὸς δὲ τὰ ὑπεραυχόντα καὶ παρὰ γνώμην διακινδυνεύειν. Sed διακινδυνεύεσθαι quid est? Ipsa forma declarat esse e numero verborum, quae certamen et contentionem significant ut ἀπειλεῖν διαπειλεῖσθαι, βοᾶν διαβοᾶσθαι, τοξεύειν διατοξεύεσθαι et alia sexcenta, quae omnia praeter διατίνειν verbi medii formam assumunt; et sic ex κινδυνεύειν διακινδυνεύεσθαι nascitur. Itaque haec est verborum sententia: *Satius esse rati utrisque nostrum non in alea ineunda audacia et pertinacia inter nos contendere, nos εἰπωσ διαφύγειεν οἱ ἄνδρες, vos εἰπωσ ἐκπολιορκηθέντες χειρωθεῖν.*"—Cobet.

2. ΟΥΚ ἮΝ ἈΜΥΝΟΜΕΝΟΣ ΤΙΣ Κ.Τ.Λ.: "Conjunctis Kruegeri et Herwerdeni correctionibus, locus persanatus erit sic scriptus: ἔάν (sic) Ἀμυνόμενος τις ἐπικρατήσας (Krueg.) τὰ πλείω τῶν πολέμων (Herwerd.) κατ' ἀνάγκην ὅροις Καταλαμβάνων (Krueg.) μὴ ἀπὸ τοῦ ἴσου ξυμβῇ."—Cobet. Ἀμυνόμενος was altered to agree with ἀνταμύνεσθαι below.

4. ΤΟΙΣ ΜΕΝ ΕΚΟΨCIN ΕΝΔΟΨCIN: if Dobree is right in taking this participle as neuter like τὰ ὑπεραυχόντα here and τοῦ εἰκοντος in c. 61 5, then ἐκουσίως is defensible "What yields after the fashion of οἱ ἐκόντες."

- 20 3. ΧΑΡΙCΑΜΕΝΟΙC ΤΕ ΜΑΛΛΟΝ ἢ ΒΙACΑΜΕΝΩΝ: see Introduction, xxv. 17.

- 21 2. ΟΙ ΔΕ ΤΑΣ ΜΕΝ ΣΠΟΝΔΑΣ Κ.Τ.Λ.: "Expunxi olim importuna verba ποιείσθαι πρὸς αὐτοὺς quae Herwerden optime delevit. Compara locum II. 84 2 καὶ τὴν ἐπιχείρησιν ἐφ' ἑαυτῷ ἐνδύμζεν εἶναι, ὅπταν βούληται. Praeterea gravis suspicio premit verba ἔχοντες τοὺς ἄνδρας ἐν τῇ νήσῳ, nam qua tandem ratione illo tempore Athenienses dici possunt aut sibi videri ἔχειν τοὺς ἄνδρας ἐν τῇ νήσῳ? Praeterea nominativus ἔχοντες non satis sententiae congruit et verba suspecta non suo loco posita sunt, nam arte conjuncta sunt τὰς σπονδὰς ἤδη σφίσιν ἐνδύμζον ἐτοίμους εἶναι."—Cobet.



- 22 1. ΛΕΓΟΝΤΕΣ ΚΑΙ ΔΙΚΟΥΝΤΕΣ: "speaking and being spoken to." 'Ακούειν in such a connection is in Greek the regular passive of λέγειν.
- 24 1. ΕΝ ΤΟΥΤΩ ΔΕ ΟΙ ΕΝ Τῇ ΣΙΚΕΛΙΑ: see Introduction, xlvii. 34.  
 5. ΚΑΙ ΕΣΤΙΝ Ἡ ΧΑΡΥΒΔΙΣ Κ.Τ.Λ.: this bears the marks of a school-master's adscript quite as much as the preceding geographical notes.
- 25 1. ΕΝ ΤΟΥΤΩ ΟΥΝ ΟΙ ΚΥΡΑΚΣΙΟΙ: If Thucydides had wished further to define *τούτῳ* after the parenthesis he would have used, as he always does, the original word, *i.e.* τῷ πορθμῷ, not τῷ μεταξύ.  
 3. ΚΥΛΛΕΓΕΙΣΘΑΙ: see Introduction, xxxvii. 7.  
 4. ΜΙΑΝ ΝΑΥΝ . . . ΜΙΑΝ ΝΑΥΝ: the second *μῖαν ναὺν* is due to Badham, who sees a lacuna here caused by the same words occurring twice.  
 9. ΚΑΙ ΟΙ ΔΑΛΟΙ ΣΥΜΜΑΧΟΙ: the adscript Ἕλληνες which has given critics so much trouble arose from the mention of Σικελοὶ above.  
 ΕΝ ΤΑΙΣ ΔΟΛΟΙΣ: the phrase is almost equivalent to *λοῦσι* or *πορευόμενοι*, *δοδοί* having often the force of the old English *goings* or *going*. That *δοδοί* fills the place of a verbal noun to *λέναι* is noticeable in the uses both of the simple word and of its compounds.
- 27 1. ΤΗΝ ΚΟΜΙΔΗΝ: "Vix dubium quin delenda *περὶ τὴν Πελοπόννησον* utpote scholium ad *περιπέμπειν* infra."—Dobree.  
 ΟΥΚ ΕΣΟΜΕΝΟΝ . . . ΔΑΛ' Ἡ: see Introduction, lxvii. 28.  
 5. Εἰ ἄνδρες εἴεν οἱ στρατηγοί: perhaps at first sight we might prefer *ἦσαν*, but *εἴεν* is not wrong. Cleon does not say *if the generals were men* (*ἦσαν*) in the same sense as he says *εἰ ἤρχον* *if I held office* (and I do not), but he says *if the generals were to be men* *i.e.* *for once*.
- 28 2. ΚΑΙ ΟΥΤΩΣ ΟΥΚ ἌΝ ΟΙΟΜΕΝΟΣ: my correction rests upon the fact that the abbreviation *οὐ* for *οὕτως* is often confused with *οὐ*. It gives, I think, just the sense needed. The people had cried *τί καὶ νῦν πλεῖς εἰ βῶδ' ὅν γέ σοι φαίνεται*; (*καὶ νῦν* meaning *even as it is*, *i.e.* though you are not a general). Nicias, seeing the temper of the people, and speaking either for himself and the other generals, or for himself and the people (the Greek leaves this doubtful), says to Cleon *ἀλλ' ἐπιχέρει τὸ ἐφ' ἡμᾶς εἶναι*. Cleon, imagining that this was all talk, *ἐτόιμος ἦν*, but discovering that Nicias was really willing to let him go, drew back with the words *ἀλλὰ σὺ μὲν στρατηγεῖς, ἐγὼ δ' οὐ*. For he was by this time in a fright and thought that Nicias would not dare to adhere to his first offer if he emphasised the fact that from official position Nicias alone was responsible. But his calculations were mistaken: *ἀδθις ὁ Νίκιας ἐκέλευε* *κ.τ.λ.*  
 3. ΕΞΑΝΕΧΩΡΕΙ: the adscript *τὰ εἰρημένα* comes from the following *τῶν εἰρημένων*.  
 4. Εἴ τι ἀπαλλαγῇ: Cobet's correction. One ms. reads *εἴ τι ἐσαπαλλαγῇ*, another *εἴ τι ὑπεξαλλαγῇ*, and a third simply *ἐπαλλαγῇ*. The vulgate *εἴ τι ἐξαπαλλαγῇ* is a correction of ΕΤΙΕΤΑΠΑΛΛΑΓΗΙ arising from ditto-graphia.  
 ΚΑΙ Οἱ ἦσαν ἐκ *κ.τ.λ.*: the adscript *πελταστές* must have belonged to *τοὺς παρόντας*.
- 29 4. ΚΡΕΙΣΣΟΥΣ: I am not sure that the spelling of almost all the mss.

*κρείττους* does not indicate that the word is a gloss which has taken the place of the expression which it was meant to explain.

- 30 1. ἀπὸ δὲ τοῦ αἰτωλικοῦ: "Male hinc novi capitis initium fit, cuius prima saltem sectio cum praecedenti jungenda."—Poppo.

2. ἀπὸ τοῦτοῦ, πνεύματος κ.τ.λ.: all the mss. have a *καί* before ἀπὸ τοῦτοῦ. Omitting this we get a plain sense. The soldiers were obliged to land; one of them unintentionally set fire to the skirt of the wood; from this accident, seeing that a wind followed close upon it, the best part of the wood was burnt down before they knew it.

3. ἐλάττωσι τὸν σῖτον κ.τ.λ.: Kennedy is right in making αὐτοῦ the same thing as τοῦ σίτου for a number of men smaller than it. Demosthenes had suspected that more rations were being sent in than there were men to eat them.

ΤΟΤΕ ΤΕ ὡς ἔπ' ἀξιοῦρων κ.τ.λ.: the manuscript reading τότε ὡς . . . ποιέσθαι must have arisen from τότε τε passing into τό τε. When the mischief was done, the influence of the preceding πρότερον reinstated τότε but without τε. The three participles dependent upon *κατιδών*, though its meaning exactly suits the first only, are quite in the manner of Thucydides. Demosthenes had three motives for action; first, his discovery of the number of men, making their capture more important; secondly, his knowledge of the serious way in which the matter was at the time regarded in Athens; and thirdly, his seeing that to land on the island was now much easier.

4. κλέων δὲ ἐκείνῳ τε προπέμψας κ.τ.λ.: we seem to have in the manuscript reading ἤξων a case of the corruption of one word by another near it, the *ἔχων* attracting ἤξει to ἤξων. With ἤξων we must translate *purposing to be on the spot, Cleon both sending a messenger on in front to Demosthenes, and bringing the force which he asked for, arrives at Pylus*. This cannot be right. On the other hand ἤξει gives a suitable sense *both sending a message before to Demosthenes that he will come, and bringing the force which he asked for, Cleon arrives at Pylus*. The τε . . . *καί*, if not very elegant, are easily defended. If with Cobet we omit them, we must also omit ἦν ἡγήσατο.

- 32 1. ἔν τε ταῖς εὐναῖς ἔτι κ.τ.λ.: "Καί ante ἐτι ponendum, ante λαθόντες delendum."—Badham, whom I regret to say I have misrepresented on the margin of the text *in loco*. However, I prefer to place the *καί* after the ἐτι.

ΛΑΘΟΝΤΕΣ ΠΟΗCΑΜΕΝΟΙ: the manuscript reading could only mean *unobserved of the landing*.

3. τὰ μετεωρότατα καταλαβόντες: "Emenda καταλαβόντες. Loca superiora non ceperunt (ἐλαβον, εἶλον) quae nemo tuebatur, sed occuparunt (κατέλαβον)."—Cobet.

4. φιλοὶ καὶ οἱ ἀπορώτατοι: *light troops and of the kind most awkward to deal with*. The kind of light troops employed here mostly consisted of those ἐκ πολλοῦ ἔχοντες ἀλκήν.

ΦΕΥΓΟΝΤΕΣ ΤΕ ΓΑΡ ΕΚΡΑΤΟΥΝ Κ.Τ.Λ.: there is no difficulty, though much has been made. Even by running away they got the better of heavy-armed men who would simply exhaust themselves by trying to reach them, and had no missiles that would carry far enough.

- 34 1. ΓΝΩΝΤΕΣ ΑΥΤΟΥΣ ΟΙ ΨΙΛΟΙ Κ.Τ.Λ.: the sentence runs easily when the adscript τῷ ἀμύνασθαι and the gloss τὸ θαρσεῖν are removed. See Introduction, xxxvi. 8. Two reasons are given for the Athenian light troops being in heart, the sight of their own numbers and their habituation to the idea of attacking Spartans. "Nil frequentius quam confusio verborum πιστός, πλείστος, ἀπιστος, ἀπληστος. Vide me ad Aristoph. Plut. 521."—Dobree.
3. οἱ πῖλοι: some sort of covering for the head. If not all of metal here, the πῖλος was sheathed in metal.
- ἀΠΟΚΕΚΛΗΜΕΝΟΙ ΜΕΝ ΤΑΣ ὄψεως: perhaps the Hesychian gloss ὄψεως: θέας refers to this place. See Introduction, xxxvi. 20.
- 36 1. ὁ τῶν μεσσηνίων στρατηγός: Bloomfield pointed out that according to Pausanias iv. 26 this man's name was Comon, and Cobet would supply it here. "Unde hoc Pausanias scire potuit nisi ex hoc loco? Itaque suppleverim: στρατηγὸς Κόμων Κλέωνι."
2. ἂν ἤνκατο: there is no occasion to read δ with Herwerden. Cf. c. 28 4 ταῦτα δέ εἰχον.
3. ἐκείνοι τε γὰρ τῇ ἀτραπῷ Κ.Τ.Λ.: Professor Jowett has seen the absurdity of the ordinary pointing of this sentence, and in his translation has got the right meaning, but he has not taken the next step of omitting ἀλλά.
- 38 1. τὰς χεῖρας ἀνέσεισαν: *waved their hands in the air* (ἀνὰ), to show that they had dropped their shields and had no weapons in their hands.
2. ἔλεγε δέ οἱ στήφω: "Sciulus de suo addidit καὶ οἱ μετ' αὐτοῦ obsequens βούλονται. Styphon enim solus cum solis Cleone et Demosthene de conditionibus egit."—Cobet. Ancient notes often show obtuseness in such cases. Thus in Aristophanes Plutus 66 Plutus bids Chremylus and Carion go away ὦ τῶν, ἀπαλλάχθητον ἀπ' ἐμοῦ where ὦ τῶν is singular, the request being addressed to Chremylus. But because ἀπαλλάχθητον is dual, we get the note: τὸ χ ὅτι οὐ πρὸς ἓνα μόνον ὡς τῶν ἀλλὰ πρὸς δύο.
3. καὶ ἐκείνων μὲν οὐδένα Κ.Τ.Λ.: as Krueger pointed out, ἐκείνων must mean τῶν Ἀθηναίων, and therefore the τῶν Ἀθηναίων preceding καλούντων must be an adscript. "Latet adhuc in his mendum. Recta oratio haec est: οἱ Ἀθηναῖοι οὐδένα ἤφλεσαν, αὐτοὶ δὲ ἐκάλουν. Ergo pro ἀφέντων restituendum est ἀφέντων, quod imperfecti participium est."—Cobet.
- 39 2. τοῖς ἐσπλέοις λάθρα: *by the things smuggled in by water*. πλεῖν to be carried by water as frequently.
- ἦν σῖτος ἐν τῇ νήσῳ Κ.Τ.Λ.: for the construction cf. c. 54 3 ἦσαν δέ τινας καὶ γενόμενοι τῷ Νικίᾳ λόγοι.
- 40 1. ἤξουσιν τὰ ὅπλα παραδοῦναι: to pass over lesser scholars, even Dobree, who is so seldom at fault, wishes to supply ἀν before ἤξουσιν. After ἀξιοῦν in this sense an aorist or present infinitive is required, as ἀξιοῦν means ἀξίων, ἀξίους ἡγεῖσθαι.
2. ἀπιστοῦντες . . . ὁμοίους: I had actually printed this clause in the text with Dobree's conjecture (Dobree made it first and not Madvig) ἡπίστουν τε, before I saw that it was plainly an adscript to τινὲς ἐρομένου Κ.Τ.Λ. and that it originally began ἀπιστοῦντος.

- 40 2. ΔΙ' ἈΧΘΗΔΩΝΑ: the proof that this is an adscript is given in Introduction, xxxix. 17. Some imprudent alterations of this passage would have been spared us if critics had turned it from the indirect to the direct form. The dialogue was:—

A. ἄρ' οἱ τεθνεώτες ὑμῶν καλοὶ κάγαθοί;

B. πολλοὺ γὰρ ἂν ἄξιος ἦν ὁ ἀτρακτος εἰ τοὺς ἀγαθοὺς διεγίγνωσκεν.

The clause δῆλωσιν . . . διεφθέρητο is added to bring out the meaning of an answer, so plain to participators in the battle, but likely to be a little obscure to readers. *The whole thing was pure accident; bravery had nothing to do with it.*

- 42 2. ΠΛΕΟΝΤΕΣ Δὲ ΔΜΑ ἔω ἔχον: the commentators on this passage show that it is not unnecessary to point out that the only meaning which these words can bear is *but as they sailed they put in at dawn*.

- 43 3. ἮΝ ΓΑΡ Τὸ χωρίον κ.τ.λ.: the word αἰμασιά has suggested this explanation, though what follows bears it out. The αἰμασιά here was a wall supporting a terrace.

5. ΣΥΝΕΧΩΣ: see Introduction, xxxvii. 10.

- 44 2. Ἡ Δὲ ἌΛΛΗ ΣΤΡΑΤΙΑ κ.τ.λ.: the words τοῦτω τῷ τρόπῳ are an adscript to κατὰ δῶξιν πολλήν, intended to explain the use of κατὰ. They are a loose sort of exegesis:—κατὰ δίσωξιν πολλήν: τοῦτω τῷ τρόπῳ i.e. τρόπῳ διώξεως πολλῆς.

5. ΔΕΥΤΕΙΟΝΩΝ: "Delendum puto ἔγγυς. Qu. αὐτῶν."—Dobree.

- 45 2. ΜΕΘΑΝΑ: this correction is made by Stahl on the authority of Strabo 374. Μεταξὺ δὲ Τροϊζήνος καὶ Ἐπιδάουρου χωρίον ἦν ἐρυμνὸν Μέθανα καὶ Χερρόνησος ὁμώνυμος τοῦτω. παρὰ Θουκυδίδη δὲ ἐν τισιν ἀντιγράφοις Μεθῶνη φέρεται ὁμώνυμος τῇ Μακεδονικῇ. I have to apologise for not knowing that Μέθανα is proved to be a plural by the dative τοῖς Μεθάνοις which is found in Pausanias. The text should be corrected to Μέθανα.

- 46 1. Τῷ ὅρει τῆς Ἰστώνης: if τῆς Ἰστώνης is not an adscript there is no need with Dobree to change it to τῇ Ἰστώνη. The dependent construction is idiomatic Greek.

3. ὥστ' ἔάν τις ἀλώ . . . σπονδάς: the fact that these essential words are omitted in some good mss. is perhaps an indication that μέχρι οὐ Ἀθήναζε πεμφθῶσι is an adscript. It is not easy to see how the clause came to be omitted if it did not follow immediately upon ὑποσπόνδαοις. If the μέχρι clause is an adscript, it has been very successfully modelled upon Thucydides.

- 47 2. ΣΥΝΕΛΑΒΟΝΤΟ Δὲ τοῦ τοιοῦτοῦ κ.τ.λ.: see Introduction, xxii. 11.

ΚΑΤΑΔΗΛΟΙ ὄντες κ.τ.λ.: perhaps βούλεσθαι might stand, but μή cannot. It must have taken the place of οὐ just as in some mss. μηδέν is read for οὐδέν in c. 52 3 and μηδεμία for οὐδεμία in c. 72 2. On the other hand, μή ἂν βούλεσθαι may simply be a syntactical gloss on οὐκ ἂν βούλεσθαι.

- 48 1. ἐκέλευον σφᾶς: the αὐτοῖς, which I have placed in the margin as an adscript to σφᾶς, might of course be translated as the object of ἐκέλευον if words might have any order in a Greek sentence.

4. ἩΝΔΡΑΠΤΩΔΙΣ: we cannot say whether Thucydides wrote

ἡνδραπόδισαν or ἡνδραποδίσαντο here. With τοιούτω following, either might mean the other almost in any ms. This is the only place in which the mss. exhibit the middle form in Thucydides. On the other hand, the middle might, as Bétant thinks, have a difference of meaning *servas suas fecerunt*.

- 49 ἐΚΠΕΜΨΑΝΤΕΣ ΑΥΤΟΙ ΔΑΚΑΡΝΑΝΕΣ Κ.Τ.Λ.: "Delendum censeo Κορινθίους. Ἐκπέμψαι ἀποικίαν iii. 92 4: οὐκ ἔχοντας ii. 27 2: iii. 92 7: ἐποίκους v. 5 1: ἀποικοι τοῖς ἐκπέμψασι Πελοποννησίους βοηθήσαντες vi. 6 2. Per se bonum est ἐκπέμψεν ut in i. 56 prope fin. pro *expellere*. v. 52 init."—Dobree. The variant καὶ οὐκ ἔχοντας can best be explained on the supposition that Κορινθίους is an adscript. It properly belongs to οὐκ ἔχοντας, being a note by some one who took ἐκπέμψαντες to mean *expelling*.
- 50 1. Ο ΤΩΝ ΑΡΓΥΡΟΛΟΓΩΝ ΝΕΩΝ: the reading (εἰς) of all the mss. but Parmensis may have arisen from confusing ο with δ. For the adscripts see Introduction, xlvii. 31.  
2. ΟΥ ΓΙΓΝΩΣΚΕΙΝ: the subject is the writer of the letter. The words πρὸς Λακεδαιμονίους are an adscript to γεγραμμένων misplaced.
- 51 ΠΟΗΣΑΜΕΝΟΙ ΜΕΝΤΟΙ Κ.Τ.Λ.: see Introduction, xxi. 33.  
καὶ ἔβδωμον ἔτος Κ.Τ.Λ.: see Introduction, lvii. 16.
- 52 3. ΝΑΥΣ ΤΕ ΓΑΡ ΕΥΠΟΡΙΑ Κ.Τ.Λ.: in this sentence there are actually two adscripts which have got into the text. As notes they are correct, but as an integral part of the text they are much in the way. It is useless to emend the καὶ τῆς to ἐκ τῆς. By the correction τὰ ἄλλα σκεύη we get just the sense required, σκεύη comprising all such things as masts, spars, oars, rudders, etc. See vii. 4 5: 24 2: viii. 28 1. This conjecture published by me in 1883 has since occurred to Hude.
- 53 3. Πᾶσα γὰρ ἀνέχει Κ.Τ.Λ.: "Verte, *omnis enim* Laconia *in mare* etc. *prominet*; igitur piratis obvia."—Dobree. See Introduction, xlv. 1.
- 54 1. ΤΗΝ ΠΟΛΙΝ ΚΑΝΑΔΕΙΑΝ: for the adscript ἐπὶ θαλάσῃ see Introduction, xlix. 25.  
4. ΤΗΝ ΚΑΝΑΔΕΙΑΝ Τὸ ἐπὶ τῷ Κ.Τ.Λ.: the correction here made is called for by the general sense of the passage.
- 55 2. ΤΟΞΟΤΑΣ: a numeral has evidently been lost after this word.
- 56 1. ΤΑ ΜΕΝ ΠΟΛΛὰ . . . . . ὥς Κ.Τ.Λ.: see Introduction, lxviii. 18.  
2. ΥΠΗΚΟΟΙ ὄντες: "Pro *ὑπακούοντες* suspicor Thucydidem dedisse *ὑπήκοοι ὄντες*, quoniam vulgata lectio subridicula est, *ὑπακούοντες* γὰρ οὐχ *ὑπήκοοι*, atque ea de causa ab Atheniensibus ex vetere patria expulsi sunt."—Cobet.
- 57 2. ΣΥΝΕΣΕΛΘΕΙΝ ΜΕΝ ΟΥΚ ΗΘΕΛΗσαν: the interpolation of the adscript ἐς τὸ τεῖχος twice over, here and before κατακλῆσθαι, makes a difficulty where none is. Τεῖχος would never have been used in the two senses of *fort* and *town wall* in so confusing proximity.
- 59 2. Πᾶν τὸ ἐνὸν ἐκλέγων: this cannot mean *picking out all that is in it*, for that would be a plain contradiction in terms, but *proclaiming or declaring all that it implies*. So we have here ἐκλέγειν used for ἐξαγορεύειν as the present of ἐξερεῖν, ἐξειπεῖν, ἐξειρηκέναι. In vii. 87 3 we have the

aorist—ἐλήφθησαν δὲ οἱ ξύμπαντες, ἀκριβείᾳ μὲν χαλεπὸν ἐξεπεῖν, ὅμως δὲ οὐκ ἐλάσσους ἐπτακισχιλίων.

3. Αὐτὰ δὲ τὰῦτα πράττοντες κ.τ.λ.: "Ostendi ad Xenophontis *Hellenicā* (Nov. Lectt. p. 387) quid esset ἐν καιρῷ εἶναι τι ἐν καιρῷ τι ποιεῖν vel πράσσειν, nempe χρήσιμον εἶναι τι ἐν καιρῷ χρήσιμον αὐτὸν ὠφέλιμον αὐτὸν ἐξυμφορὸν τι ποιεῖν vel πράσσειν. Sententia est: si bellum iis quas *διὰ καὶ αἰτίας susceptum non profuerit*, αἱ παλαιώσεις τῶν ξυλλαγαῶν ὠφέλιμοι."—Cobet.

4. Δι' ἀντιλογίων: i.e. λέγοντες καὶ ἀκούοντες.

60 2. εἰκός . . . πειράσασθαι: "Moneo semper et ubique post εἰκός apud Thucydidem—etiam ubi agatur de re futura—sequi aoristum sine ἄν, nusquam futurum."—Herwerden.

61 3. οὐ γὰρ τοῖς ἔθνεσιν κ.τ.λ.: there are two antitheses, namely, between τοῦ ἑτέρου ἔχθρῳ καὶ τῶν ἀγαθῶν ἐπιμένοντες, and between οὐ διχὰ πέφυκε ἀ καὶ κοινῇ κερτῆμεθα.

4. τὸ δίκαιον μάλλον: "Intellige μάλλον ἢ τὰ τῆς συνθήκης, rather in the spirit of an ally than according to the letter of a treaty."—Dobree.

8. ἀπραγμόνως παύονται: "Futurum ἀπείσιν ostendit παύονται esse emendandum. Demonstrat enim Hermocrates quantum boni renovata concordia civitatum sit habitura."—Cobet.

62 2. ἢ δοκεῖτε, εἴ τῷ τι ἔστιν κ.τ.λ.: "Vulgata debetur absurdae conjecturae quam amplexi sunt editores non videntes nec Graece recte omitti post verbum δοκεῖν voculam οὐ, neque formas quas nostro obtrudunt παύσαι et συνδιασώσαι pro formis in -ει(ν) non esse Thucydideas. Facillime autem sic explicatur corruptela, ut, postquam in ἡσυχίᾳ (i.e. ἡσυχίαν) neglecta esset lineola, πόλεμον a correctore in πόλεμος mutatum putamus. Pugnat enim pro hac emendatione sequentia καὶ . . . τὴν εἰρήνην."—Herwerden.

3. προσκαταλίπειν: the word of which this gloss has taken the place is not easy to discover. The sense required is *even (πρός) to lose, even to have to do without*. Neither Naber's προσκαταλίειν nor Hude's προσκαταλίπειν helps us.

63 1. διὰ τὸ ἥδη φοβερόν: the interpolation which follows is discussed in Introduction, lvi. 10.

2. ἢν δ' ἀπικτήσαντες κ.τ.λ.: "In vocabulo ἄγαν quod . . . nulla ratione potest explicari aut defendi, latebat id ipsum quod quaerimus ἄγαν. Quapropter non dubito quin Thucydidis manum restitutori simus sic corrigendo: οὐ περὶ τοῦ τιμωρῆσθαι τινα (ἔσται) ἄγαν, ἀλλὰ καὶ, εἰ τύχοιμεν, φίλοι μὲν ἄν τοῖς ἐχθροῖς, διάφοροι δ' οἷς οὐ χρὴ κατ' ἀνάγκην γιγνώμεθα: —non jam res in eo versabitur ut nescio quas injurias ulcisci possimus, sed potius verendum erit ne, si fors id ferat, adversarios nostros jurare sociosque adoriri cogamur (nempe a novis dominis Atheniensibus). Idem fere verbis vi. 11 7 legimus: ὥστ' οὐ περὶ τῶν ἐν Σικελίᾳ Ἑγεσταίων ἡμῶν ὁ ἄγαν, εἰ σωφρονούμεν, ἀλλ' ὅπως etc. Ibi autem ἔστιν mente addendum, nostro vero loco futurum ἔσται requiritur, quapropter id inserui. Optime autem graecum esse εἰ τύχοιμεν pro εἰ τύχοι, vix est quod moneam. Sic Aristophanes e.g. (Ran. 945) εἰτ' οὐκ ἐλήρον δ, τι τύχοιμ' οὐδ' ἐμπεσὼν ἔφυρον. Eupolis (fr. 117 Kock.) νυνὶ δ' ὅταν τύχοιμεν || στρατευόμεσθ' αἰρούμενοι καθάρματα στρατηγούς."—J. v. Lesouwen Jr.

- 64 1. ΔΞΙΩ . . . ΠΑΘΕΙΝ: "Lege προΐδμενος . . . ὥστε αὐτὸς . . . ὑφ' ἑμῶν αὐτῶν."—Dobree.
3. Τὸ ΔΕ ΞΥΜΠΑΝ: the lacuna here only requires pointing out. I am not sure after all that in the following clause αὐτὸς may not stand.
- 65 4. ὙΠΟΤΙΘΕΙΣΤΑ ΙΣΧΥΝ Τῇ ΕΛΠΙΔΙ: *giving their hopes a basis of strength.*
- 66 2. ΦΑΝΕΡΩΣ ΚΑΙ ΑΥΤΟΙ Κ.Τ.Λ.: by translating *themselves openly proposed to adhere to this plan* Dobree favours the omission of μάλλον ἢ πρότερον, as he seems to have shrunk from translating the words. They are in effect an adscript to οὐ δυνατόν τὸν δῆμον ἐσόμενον, and sensible enough if kept in their place.
- 67 2. Εἰ ΜΗ ΟἷΣ ΕΠΙΜΕΛΕΣ ἦΝ Κ.Τ.Λ.: "Delendum esse ut ἄνδρες assentitur mihi Herwerden qui optime novit quam amet Thucydides hanc componendi formam, ut in i. 5 οἷς ἐπιμελὲς εἴη εἰδέναι οὐκ ἀνεδιδόντων, i. 24 οἷς δ' ἀμυνεῖτε, i. 71 οἷς ἂν ξυνομβώσωσι, ii. 42 οἷς τῶνδε μηδὲν ὑπάρχει, ii. 51 οἷς ἀλρεῖσις γεγέννηται, iii. 11 οἷς ἐπῆσαν, iii. 93 ὧν ἐπὶ τῇ γῇ ἐκτίξετο, et passim in reliquis libris."—Cobet.
3. ΔΚΑΤΙΟΝ ΔΑΜΦΗΡΙΚΟΝ Κ.Τ.Λ.: *by making themselves out to be robbers, they had for some time previously arranged for getting the gates opened when the time came. They used during night to put a rowing boat on a waggon and convey it down to the sea and then sail out.* "Valde suspicor πελθωντες τὸν ἀρχοντα merum esse scholium ad τετραπλευκρες, etc."—Dobree.
- ΔΙΔ ΤΗΣ ΤΑΦΡΟΥ: see Introduction, xxxix. 30, and for the following adscript id. xlv. 33.
- 68 5. ΚΑΙ ΓΑΡ Οἱ ΑΠΟ ΤΗΣ ΕΛΕΥΣΙΝΟΣ Κ.Τ.Λ.: read πορευσόμενοι for πορευόμενοι. *For the men were come who by the compact were to march by night from Eleusis, four thousand Athenian hoplites and six hundred horse.*
- 69 2. ΔΡΞΑΜΕΝΟΙ Δ' ΑΠΟ ΤΟΥ ΤΕΙΧΟΥΣ Κ.Τ.Λ.: *beginning at the part of the walls which they held, and walling across the Megara side of it, from that point on each side as far as the sea, the army dividing ditch and walls among them, what with the help of stones and bricks from the suburb and the trees and wood which they cut down, did fence them off where fence was needed; and the houses being furnished with battlements served just as they were for a rampart.* In this unwieldy sentence I have tried to show that the text is right as it stands. The τάφρος καὶ τείχη are the ditch and walls of Nisaea and such part of the long walls as lay between the part held by the Athenians and Nisaea. These were divided into lengths, and each of these lengths a body of men undertook ἀποσταυροῦν. The adscript τῆς Νισαίας is misplaced. It belongs to τάφρον καὶ τείχη.
3. ΤΟΙΣ ΤΕ ΛΑΚΕΔΑΙΜΟΝΙΟΙΣ: "Lege τοῖς δέ— i.e. ceteros Peloponnesios, certa pecunia soluta, dimittendos; de Lacadaemoniis statures Athenienses."—Dobree.
- 70 2. Ὡς ΔΕ ΕΠΥΘΕΤΟ: Herwerden supplies τὸ δν.
- ΒΟΥΛΟΜΕΝΟΣ ΜΕΝ ΤΩ ΛΟΓΩ Κ.Τ.Λ.: his pretence for taking action was an attempt upon Nisaea (and he really wanted to carry that out if he could), but his principal object (τὸ δὲ μέγιστον) was to get into Megara.
- ΗΞΙΟΥ ΔΕΞΑΣΘΑΙ . . . ΝΙΣΑΙΑΝ: *he asked them to receive him and his men, telling them he was in hopes of taking Nisaea.* The aorist infinitive after phrases with ἐλπίς is the normal construction as against

the future with ἐλπίζειν *hope*. After the substantive the infinitive fills the place of another substantive in the genitive.

- 71 1. ἐφεδρεγόντων: see Introduction, xx. 15.
- 72 4. οὐδὲν μέντοι ἔν γε κ.τ.λ.: the corruption of οὐδὲν to οὐ was easy before μέντοι (ΟΥΔΕΝΜΕΝΤΟΙ), and τελευτήσαν differs so little from τελευτήσαντ that the latter easily replaced it. This done, the shifting of ἀπεκρίθησαν was inevitable.
- 73 2. καλῶς δὲ ἐνόμιζον κ.τ.λ.: no plausible emendation of this passage has yet been suggested. Very little seems gained by reading ἐδικαίωσαν, nor can the various changes of order proposed by different critics be called successful.
4. οἱ γὰρ μεγαρᾶς ὥς: the general sense of the lost words is plain, though we cannot say for certain what they were—οἱ γὰρ Μεγαρᾶς ὥς [εἶδον οὐδὲν ἐποιοῦν ἀλλὰ περιέωρωντο. καὶ] οἱ Ἀθηναῖοι.
- ὥς ἐπικρατήσαντι καὶ τῶν κ.τ.λ.: believing that he had got the best of it and that the Athenians would not any more be willing to fight. The future ἐβελήσαντων is necessary.
- 74 4. καὶ πλεῖστον δὴ χρόνον κ.τ.λ.: there is no occasion to add ἡ after αὐτῇ. And this lasted a very long time indeed for a thing of the kind—a change of constitution made in party spirit by a very few men.
- 75 1. τῶν ἀργυρολόγων νεῶν: see Introduction, xlvii. 4.
2. οἱ εἰσι πέραν ἐν τῇ Ἀσίᾳ: "Haecine Thucydidem ipsum scripsisse videri! Lamachi in Asia iter describens ex agro Heracleensi per Bithyniam Calchedonem eum pervenisse narrat. Potesne opus esse dicere Bithyniam illam in Asia esse sitam? Constantinopoli ista adscripta sunt, non Athenis scripta."—Cobet.
- 78 3. εἰ μὴ δυνάστεϊα κ.τ.λ.: there is something to be said for Hude's suggestion of ἐχρῶντο ἐγχωρίῳ or ἐπιχωρίῳ. It explains better than Cobet's κατὰ τὸ ἐγχώριον the reading of our mss. τὸ ἐγχώριον compared with the reading of Dion. Halic. 799 R τῷ ἐγχωρίῳ.
4. ἔλεγε δὲ ὁ Βρασίδας κ.τ.λ.: Dobree saw that there was something wrong with the pronouns in this sentence, and he proposed to read ἔλεγε δὲ ὁ Βρασίδας τῇ Θεσσαλῶν γῇ καὶ αὐτὸς φίλος ἵναί. But I believe that both the καὶ αὐτὸς before ὁ Βρασίδας and the καὶ αὐτοῖς (v.l. καὶ αὐτός) before φίλος have arisen from the adscript καὶ αὐτὸς intended to differentiate Brasidas from his conductors.
- Νῦν τε ἀκόντων: one ms. reads δέ here. "Sed aptius hoc tertium membrum per τε particulam adjungi mihi videtur, quippe quod etiam sicut duo superiora animum Brasidae erga Thessalos amicum significat, ut verbis demum: οὐ μέντοι ἀξιοῦν γε εἰργεσθαι oppositio fiat."—Hude.
- 79 2. ἐπηγάγοντο τὸν στρατόν: Dobree thus corrects the mss. reading ἐξήγαγον. "Chalcidenses, quantum memini, nullas copias habebant in Peloponneso. Certe Perdiccas non potuit, quippe qui pacem cum Atheniensibus simularet, ut patet ex hoc ipso loco et mox cap. 82. Legendum puto ἐπηγάγοντο στρατόν. Vulgata nasci potuit ex ἐξαγαγεῖν in capitis fine, ubi subintellige τοῦ Λακεδαιμονίου. Necessarium est ita intelligere ob sequentia cap. 80."



- 80 3. φοβούμενοι . . . ότητα : see Introduction, lxviii. 8.
4. ΠΡΟΚΡΙΝΑΝΤΩΝ : "Frustra mutationem subjecti loco iii. 34 3 collato excusant editores, ubi plurima verba inter participium et subjectum novum interposita sunt. Scribendum est *προκρινάντων* : causa mendi in conspicuo est."—Hude.
- 81 1. ΑΥΤΩΝ ΤΕ ΒΡΑΣΙΔΑΝ ΒΟΥΛΟΜΕΝΟΙ Κ.Τ.Λ. : Hude is plainly right in reading *βουλόμενοι*. The mss. reading is due to the proximity of *Βρασίδαν*. The error would have been sooner noticed but for the conventional division into chapters. The emphatic position of *αὐτῶν* shows that Thucydides meant to contrast Brasidas and his troops, *the general himself the Lacedaemonians were most willing to send ; and the Chalcidians too were anxious* that he should be sent. The words that follow in the mss. are an adscript to *Βρασίδαν* and have entered the text at a wrong place. The solecism in signification of the aorist participle *γενόμενον* was first pointed out to me by Professor Campbell.
2. ΑΝΤΑΠΟΔΟΣΙΝ ΧΩΡΙΩΝ : "Si locum diligenter consideraveris senties *καὶ ἀποδοχὴν* male abundare. Spartani nihil aliud cupiebant quam *κομίσασθαι τοὺς ἀνδρας*, sed nihil habebant quod pro illis *ἀνταποδιδόναι* possent. Cf. iv. 17 sqq. Dabant *εἰρήνην καὶ ξυμμαχίαν*, pollicebantur honorem, gloriam, gratiam, Spartanorum fidelem amicitiam, sed nihil de Atheniensibus bello captum habebant ut permutatio fieri posset. Nunc Brasidas *ἀπέστησε τὰ πολλά, τὰ δὲ προδοσίᾳ εἶλε τῶν χωρίων ὥστε τοῖς Λακεδαιμονίοις γίγνεσθαι ἀνταπόδοσιν*. Vides *τὴν ἀποδοχὴν* in *ἀνταποδιδόναι*."—Cobet.
- 83 2. ΠΡὸ ΠΟΛΕΜΟΥ : an undoubted adscript whether we take it as it stands as an adscript to *λόγοις* or as a corruption of *πρὸ πολέμου*, an adscript to *ξύμμαχον*.
4. ΚΟΙΝῇ ΜΑΛΛΟΝ . . . ΠΡΑΨΕΙΝ : Brasidas *the rather to have a hand in dealing with Arrhabaeus*.
- 85 4. ΠΑΝ Τὸ ΠΡΟΘΥΜΟΝ ΠΑΡΕΧΟΜΕΝ : that either *παρέσχομεν* or *παρεσχόμεθα* should be written for the mss. *παρεχόμενοι* is pretty certain, but it is not easy to say which. On the one hand *παρεχόμενοι* could easily come from *παρέσχομεν*, and on the other *παρεχόμενοι* hardly differs at all from *παρεσχομ* (*παρεσχόμεθα*).
6. ΤΗΝ ΑΙΤΙΑΝ ΟΥ ΔΟΞΩ : the conjecture of *οὐ δόξω* for *οὐχ ἔξω* is Hude's, though Herwerden had before seen that *οὐ δόξω* was required with the following clauses, and had inserted it after *ἐλευθερίαν*. The correction really comes from the "scholia."
7. ὩΣΤΕ ΟΥΚ ΕΙΚΟΣ Κ.Τ.Λ. : *wherefore it is not likely that by sea at least they will send against you a force to match you*. This correction of the text is a very easy one. *ισοπαλῇ* whether written in uncial or cursive letters differs very little from *ισον* and an abbreviation of *πλήθος*.
- 86 2. ΟΥΤ' ΑΥΤΟΣ ΥΠΟΠΤΕΥΕΘΑΙ : these words have raised difficulties because it has not been seen that the personal character of Brasidas is quite naturally distinguished from his ability to help them. "I claim your confidence in me personally, and in the adequacy of the force which accompanies me."

- 87 1. ΟΥΚ ἌΝ ΜΕΙΖΩ ΠΡΟΣ ΤΟΙΣ ΘΡΟΚΟΙΣ Κ.Τ.Λ.: *over and above oaths better security you could not have, you to whom my acts compared with my words provide cogent reasons for believing that our interests are just as I said.*

2. Εἰ Ἄ' ἘΜΟΨ ΤΑΥΤΑ ΠΡΟΪΣΧΟΜΕΝΟΥ Κ.Τ.Λ.: this sentence is right as it stands, and we cannot omit with Badham *ἀξίωστέ μὴ κακούμενοι*. Brasidas supposes the Acanthians to say *ἀδύνατοι μὲν ἔσμεν, εὖνοι δ' ὅντες ἀξιούμεν μὴ κακούμενοι διωθεῖσθαι* κ.τ.λ.

- 89 1. εἰς Ἄς ἔδει Κ.Τ.Λ.: see Introduction, xlv. 17.

- 90 1. "τὸ ἱερὸν ἀπόλλωνος aperte delendum."—Dobree.

4. ὥς ἔπ' οἴκοι πορευόμενον: the future participle is required. Though a verb of motion precedes, the *ὥς* is still required, as the sequel shows. The whole force started *with the intention* of going home, but only part of it actually did go home, *οἱ δ' ὅπλῃται θέμενοι τὰ ὅπλα ἡσύχαζον*. In vii. 2 2 we have another instance of the future participle with *ὥς* after a verb of motion: *τῷ Γυλίππῳ εὐθὺς πανστρατῷ ὥς ἀπαντησόμενοι ἐξῆλθον*. There we have to translate *they marched out in the hope of meeting Gylippus*, for the context shows that they did not know precisely where Gylippus was.

- 92 1. ΜΗΔ' Ἐς ἐπίνοιαν Κ.Τ.Λ.: "Cave pro *τινὰ* conicias *τινὶ*. Dicebant enim plane eodem sensu *παρέστη μοι, παρέστηκε μοι, et ἐς ἐπίνοιαν ἦλθον, non ἦλθέ μοι ἐς ἐπίνοιαν*."—Cobet.

2. Οὐ γὰρ τὸ προμηθεὺς Κ.Τ.Λ.: "Bella mehercule *providentia*, quae *considerationem non patitur*. Dele λογισμὸν, et verte Cautioni non aequae est locus ubi etc."—Dobree. The λογισμὸν comes from c. 10 λογισμὸν *ἡκιστα ἐνδέχεται*.

4. ὥς αὐτοῖς διὰ κεῖται: *in what state they are put by them*. *Αὐτοῖς* is the ordinary dative of the agent after perfects passive or their equivalents, *διακεῖσθαι* being here, as frequently, used as the perfect passive of *διατιθέναι*. The sense of *διατιθέναι* and *διακεῖσθαι* found in this place is common enough. Cp. vi. 57 4 *ὥστερον ληφθεὶς οὐ ῥαδίως διετέθη was not over gently handled*.

5. Ἄσcon ἐτοίμως . . . εἶν: see Introduction, lxi. 8.

7. τοὺς μὴ ἀμύνομένους: "Credo legendum *ἀμυνουμένων* in futuro."—Dobree.

ὅτι . . . κτάσθων: for the difference between the nature of the Greek and the English imperative which makes such a construction as this possible, see my edition of *Babrius*, p. 38<sup>b</sup>. I was glad to see that this view was at once adopted by scholars.

- 93 1. οὐ καθεώρων: "Verbo *θεωρεῖν* pro *ὁρᾶν* quia *sequiores tantum utuntur, punctum temporis non dubito quin lenissima mutatione hic rescribendum sit οὐ καθεώρων ἀλλήλους* cp. viii. 104 extr. *ὥστε . . . μὴ κάτοπτα εἶναι*."—Herwerden.

3. ὥσπερ ἔμελλον: "Sententia non est absoluta et verbum *necessarium* interdidit. Supple *ὥσπερ ἔμελλον (ξυνιέναι)*, ut cap. 94 2 *καθεστῶτων δ' ἐς τὴν τάξιν καὶ τῇ μελλόντων ξυνιέναι*."—Cobet.

- 95 2. ἀνεγ τὰς τῶνδε ἱπποῦ: "Non solet Thucydidis oratio anceps

esse aut ambigua, ut hoc loco, ubi *ἀνευ τῆς τῶνδε ἰππων* nihil aliud significare potest quam *ἐστειρημένοι τοῦ τῶν Θηβαίων ἱππικοῦ destituti equitatus Thebanorum auxilio*."—Cobet. I would go further and reject the words. In the first place this is a *παλινεσις*, and in such a speech the statement that victory would secure Attica against invasion is a very natural exaggeration. In the second place, we may be sure that all who heard Hippocrates understood without his telling them in so many words what the loss of the Boeotian cavalry would involve for the Peloponnesians.

- 95 3. *χωρήσατε οὖν ἀξίως* κ.τ.λ.: *On! then in a spirit worthy of Athens*. The *ἐς αὐτοὺς* which follows *ἀξίως* in the mss. is an adscript.

- 96 4. *τὸ μὲν οὖν τὰ γύτῃ ἥσσάτο*: the words *τῶν Βοιωτῶν* following *ἥσσάτο* could only be translated as if dependent upon it.

*κατὰ βραχὺ τὸ πρῶτον ἐπηκολούθοῦν*: "Tolle distinctionem, et verte, were following them, slowly at first, when Pagondas——." Dobree.

- 97 3. *πλὴν χέρνιβι*: the adscript *πρὸς τὰ λερά* was rendered necessary when *χέρνις* lost its ritual sense, as it did in late Greek.

- 98 2. *οἷς ἂν πρὸ τοῦ εἰώθωσι καὶ δύνωνται*: a convincing conjecture. Badham came near it with his *οἷς ἂν πρὸ τοῦ εἰώθωσι καὶ δύνωνται*.

4. *εἰ μὲν ἐπὶ πλεόν ἄγνηθῆναι*: the variant *δυνηθεῖν* does not give the sense required. In direct discourse the words would run: *εἰ μὲν ἐπὶ πλεόν ἐδυνήθημεν τῆς ἡμετέρας κρατήσαι, τοῦτ' ἂν εἰχομεν· νῦν δὲ ἐν ᾧ μέρει ἐσμὲν ἐκόντες εἶναι ὡς ἐξ ἡμετέρας οὐκ ἀμικνεν*.

5. *ῥῥωρ τε ἐν τῇ ἀνάγκῃ* κ.τ.λ.: it seems to me not unlikely that the words *βιάζεσθαι χρῆσθαι* are an adscript to *ἐν τῇ ἀνάγκῃ κινήσαι*. Their omission certainly improves the sense, as is seen more clearly if the sentence is turned from the indirect form to the direct: *ῥῥωρ τε ἐν τῇ ἀνάγκῃ ἐκινήσαμεν ἢ οὐκ αὐτοὶ ὄβρει προσεθέμεθα ἀλλ' ὑμᾶς προτέρους ἐπὶ τὴν ἡμετέραν ἐλθόντας ἀμυνόμενοι*. "Ἵβρει=ὄβριζοντες would then correspond with *ἀμυνόμενοι*.

6. *πᾶν δ' εἰκός εἶναι τῷ* κ.τ.λ.: to a man under compulsion, anything, it was natural to think, became venial even in the sight of the god. The omission of the adscript and of the *τι* which arose from dittographia (*ΤΙΓΙΓΝΕΘΑΙ*) would secure a possible sense even if Reiske's correction of *τὸ κατειργόμενον* to *τῷ κατειργόμενῳ* were not accepted.

8. *σαφῶς τε ἐκέλεον* κ.τ.λ.: see Introduction, xviii. 9. It is to miss an idiomatic turn to conjecture either *εἰκεν* with Stahl or *ἐπιτρέπεω* with Herwerden.

- 99 *καὶ οὐκ ἂν . . . τῆς ἐκείνων*: this passage has not yet been emended. One thing is clear that we get a perfect sense apart from this sentence. Accordingly I would suggest that the loss of a main verb has concealed the presence of a parenthesis here, viz. *καὶ οὐκ ἂν ὄντο αὐτοὺς βιά σφῶν κρατήσαι αὐτῶν, οὐδ' αὖ ἐσπένδοντο δῆθεν ὑπὲρ τῆς ἐκείνων*. Certainly commentators are both put to strange shifts in translating *ἐσπένδοντο*, and have overlooked the fact that the use of *οὐδέ* and not *καὶ οὐ* implies a preceding finite verb in a negative construction. Poppo translates "*inducias facere volebant*;" Arnold, "nor, according to their

own statement, did they *like* to grant a truce;" and Jowett, "and they were *unwilling*, as they pretended, to make a truce."

- 102 3. τὸ χωρίον . . . ἐκαλοῦντο: see Introduction, liv. 10.

4. ἦν ἀμφίπολιν ἄγων κ.τ.λ.: *which Hagmon called Janus-town because, the Strymon flowing round first one side then another, he, cutting the settlement off by a long wall, founded it conspicuous both seawards and towards the interior.* This un-English translation will perhaps show that the text is right except for διὰ τὸ περιέχειν; on which see Introduction, xxxix. 6.

- 103 5. ἀπέχει δὲ τὸ πόλιςμα κ.τ.λ.: "*Oppidum Argilos longius distat ab Amphipoli quam pons.*"—Dobree.

τῶν ἀμφιπολιτῶν οἰκοῦντων: a misplaced adscript to τῶν ἔξω in the first sentence of 104.

- 104 3. νῦν δὲ ὁ μὲν ἰδρύσας κ.τ.λ.: the reading ἐπὶ τὰ ἔξω ἐπέδραμε καὶ ὥς is right, even if the first hand of the Laurentian gives ἐπεὶ and most manuscripts omit ὥς. Brasidas, it is said, thought that if he had chosen to refrain from plundering, and had marched at once to the town, he would have taken it; but, as it was (νῦν), he encamped his force (as opposed to εὐθὺς χωρῆσαι πρὸς τὴν πόλιν), and over-ran the lands outside; and as he found (αὐτῷ) none of the results he expected follow from the action of his friends inside, he for his part took no step. But as for the opponents, etc. "Corrigendum οὐδὲν . . . ὦν προσεδέχοντο, ut iii. 26 οὐδὲν ἀπέβαιναν αὐτοῖς ὦν προσεδέχοντο, et sic saepius alibi."—Cobet.

- 106 1. βραχὺ μὲν . . . ζύμμικτον: "*Leges breves μὲν Ἀθηναίων ut 109 4 Χαλκιδικὸν βραχὺ.*"—Dobree.

Δίκαιον εἶναι . . .: see Introduction, lrviii. 10. In the following phrase the position of τὰ δεινὰ varies in the mss., some putting it before and some after εἶναι. This betrays its origin. The sense is much improved by its omission: *believing that they had the worse of it.*

- 108 1. ὅτι μέχρι μὲν τοῦ κ.τ.λ.: "*I.e. quod hactenus Lacedaemonii, ope Thessalorum, ad Strymonem usque progredi possent; sed semel capta Amphipoli (τότε δέ) etc.*"—Dobree.

ἄνωθεν μὲν μεγάλῃς κ.τ.λ.: I think Hude is right here in reading τηρουμένου, quod et superne . . . paludem efficiebat fluvius et ad Eionem versus custodiebatur. In this case ἐπὶ πολὺ will mean *extending for a long way*.

5. αὐτῷ ἐπὶ νίκαιαν . . . στρατιᾷ: this adscript of course comes from c. 85 ἦν.

7. ὁ δὲ ἐς τὴν λακεδαίμονα κ.τ.λ.: perhaps the missing word was ἐπέστελλεν, and if so the lacuna should rather have been placed after προσαστέλλεν. The loss of the word would then be easily explicable ΠΡΟΚΑΠΟCTEΛΛΕΙΝ ΕΠΕCTEΛΛΕΝ.

- 109 2. ὁ ἄθως αὐτὰς τελεῖται: *Athos ends it in the Aegean Sea, i.e. running into the Aegean it ends in Athos.* See Introduction, xlix. 21.

- 110 1. νυκτὸς ἔτι: for the adscript περὶ ὁθρον see Introduction, xxxiv. 26. In late Greek περὶ ὁθρον is a correct paraphrase for νυκτὸς ἔτι, but

- in Attic *νυκτός ἐτι* and *περὶ ὁρθρον* are contradictory. See *The New Phrynichus*, 341.
- 110 2. Οἱ ΔΙΑΔΥΝΤΕΣ . . . ΛΑΘΟΝΤΕΣ: the *καί* before *λαθόντες* has no place here, as *λαθόντες* is in an adverbial relation to *διαδύντες*.  
 ΤΟῦ ΔΝΩΤΑΤΩ ΦΥΛΑΚΤΗΡΙΟΥ: "Φυλακτήριον non est *art* sed Anglice *guard-house* vel *out-post*."—Dobree.
- 111 2. ΠΕΡΙΔΑΓΓΟΝΤΕΣ: "I.e. extra urbem. Centum peltastae primo erant prope τὰς κατὰ τὴν ἀγορὰν πόλιν, tum pars eorum circumiit ad τὴν πύλιν."—Dobree.
- 112 3. ΚΑΤ' ἌΚΡΑΣ ἘΛΕΪΝ: for the ejected adscripts see Introduction, xxxiv. 29.
- 113 3. ΚΑΤΕΦΥΓΟΝ ΔΕ . . . ἘΠΙΤΗΔΕΙΟΙ: the presence in this short sentence of two so doubtful uses as *ἐς αὐτοὺς* after *κατέφυγον* and of *σφίσι* as an ordinary pronoun of the third person justifies the marking of it as corrupt. The nature of the latter solecism suggests the explanation that *κατέφυγον* has replaced some lost word like *ἐδέχοντο* or *ἐδέξαντο*. The makeshift *κατέφυγον* must in that case have come from *καταπεφευγόσι* in 114 1. See Introduction, lii. note, and lxviii. 18 ff.
- 114 4. ΚΑΙ ΗΓΟΥΜΕΝΟΣ ΟὐΔὲν χείρονος: the mss. reading *ὡς ἡγούμενος* must mean *thinking that he thought*. If *καί* is read we have two reasons given by Brasidas for his proclamation—(1) *τούτου ἕνεκα* i.e. because he was not come to ruin either man or town, and (2) because he did not think any the worse of the men for their friendship to Athens.
- 116 2. ΔΝΑΚΕΥΑCΑC: see Introduction, xxxv. 11.
- 117 2. ἘΜΕΛΛΟΝ ἘΠὶ ΜΕΙΖΟΝ Κ.Τ.Λ.: no one has yet thrown any light upon the corruption of this passage. Two things seem certain, (1) that *τοῖς* is the dative (found elsewhere with *κινδυνεύειν*) of the thing risked, and (2) that there is a lacuna of some words before *κρατήσῃν*. Further, *στέρεσθαι* has evidently here its common sense of *to do without*.
- 119 1. ΤΑῦΤΑ ΣΥΝΕΘΕΝΤΟ ΚΑΙ ὩΜΟCΑΝ Κ.Τ.Λ.: see Introduction, xlviii. 5.
- 120 1. ΠΕΡΙ ΔΕ ΤΑC ΗΜΕΡΑC Κ.Τ.Λ.: see Introduction, xl. 9.  
 CΦΩΝ ΤΟΥC ΠΡΟΓΩΝΟΥC: "Quid est *σφῶν* τοὺς πρώτους? An illi qui primi in haec loca delati sunt? Suspicor Thucydidem dixisse quod in re simili dicunt omnes: majores suos a Troja redeuntes in haec loca devenisse: itaque verum est *σφῶν* τοὺς προγόνους."—Cobet.  
 2. Οὐ ΠΡὸC Τὸ ἘΛΑCCON Κ.Τ.Λ.: "Bellula oppositio τὸ *ἔλασσον* . . . ἢ *ναὺς*, idque pro ἡ *τριήρης*. Thucydides idem dixerat paucioribus verbis."—Cobet.
- 121 1. ΚΑΙ ΠΡΟCΗΡΧΟΝΤΟ ὩCΠΕΡ ΔΘΛΗΤῆ: I am not at all sure that *τε καὶ προσήρχοντο* is not a fairly early adscript to *ἔταινιουν*, and that Thucydides did not write *ἔταῖα δὲ ἔταινιουν ὥCπερ ἀθλητήν*. The late use of *προσέρχουμαι* in the sense of *worship* makes the word not out of place as a gloss to *ἔταινιουν*. The balance of the sentence is also in favour of the omission, and the unAttic form *προσήρχοντο* furnishes confirmatory evidence for it. In the whole of Herbst's unscholarly and fanciful pamphlet, there is not anything more absurd than his taking *προσήρχοντο*

here as coming from προσόρχεσθαι. What would Porson or Dobree have said of nonsense of this sort?

- 121 2. καὶ τι καὶ ἐπράττετο: the repetition ἐς τὰς πόλεις ταύτας . . . ταῖς πόλεσι ταύταις has nothing to do with the feature of style discussed in Introduction, xvi. 32, but is due to the importation of an adscript.

- 122 2. οἱ δὲ ἀνήγγελλον: "Brasidae quidem inducias legati jam advenientes nuntiaverant (ἀφικνούνται παρ' αὐτῶν) nec ulla alia de causa retro cessit exercitus; nunc non de nuntiatis Brasidae induciis agi ostendit etiam, quod de effectu additur καὶ ἐδέξαντο."—Madvig. This note suggested to me the omission of the adscript τῷ Βρασίδᾳ. Madvig's own correction was to write οἱ δὲ ἐν τῷ Βρασίδᾳ—a proposal neither better nor worse than most of his conjectures in Thucydides. Madvig's work in Greek is of an altogether different quality to his work in Latin. It may generally be safely disregarded.

3. τοῖς μὲν ἄλλοις . . . : see Introduction, lix. 24.

6. κλέωνος γνῶμη: Herwerden first noted the adscript πεισθέντες.

- 123 1. οὐ νόμισζον ἀδικεῖν: see Introduction, xlii. 6.

2. καὶ ἄμα τῶν πρᾶσσόντων κ.τ.λ.: one of the difficulties of this passage is removed when we see that ὡς τότε ἐμέλλησαν v.l. ἐμέλλησεν is a misplaced adscript to τὴν τοῦ Βρασίδου γνώμην ὁρῶντες ἐτόλμην, being a back reference to 122 init. ὁ μὲν ἐμέλλεν ἐγχειρήσειν κ.τ.λ. The other corruptions seem to me to be all due to that tendency of scribes pointed out in the Introduction, lxxi. 16 ff. If we omit the conjunctions we get a Thucydidean sentence of clear meaning: *and at the same time because those who managed the plot for them being few in number no longer took things easy but in fear for their lives had forced the majority to act against their inclination.*

- 125 1. ὥστε ἤδη ἀμφοτέροις κ.τ.λ.: we have been already told that Brasidas was anxious to retreat τῆς τε Μένδης περιορώμενος μὴ τι πάθῃ and because without the Illyrians their force was too small to do what Perdiccas wished. Even Perdiccas must have seen that his plan was impracticable when the Illyrians joined Arrhabaeus. Accordingly διὰ τὸ δεῶς αὐτῶν ὄντων ἀνθρώπων μαχίμων is an adscript, the latter half of it belonging to the class of notes of which we have an admirable example in 24 5 καὶ ἔστιν ἡ Χάρυβδις κ.τ.λ.

ΦΟΒΗΘΈΝΤΕΣ . . . ΝΟΜΙΣΑΝΤΕΣ: *taking fright because they thought.* See Introduction, lxxi. 16.

2. ΣΥΝΑΓΑΓΩΝ ΚΑΙ ΑΥΤΟΨ Κ.Τ.Λ.: "Scripsit Thucydides quod veteres in ea re constanter dicunt ἐς πλαισίον, ejus lectionis vulgatam interpretationem esse noli dubitare. Cp. vi. 67 ibique ad notationem scholiastae: ἐν πλαισίῳ: ἐν τετραγώνῳ σχήματι. Ita loco vi. 22 Pierson ad Moer. p. 219 pro πεφρυγμένῃς κρίθας nostro reddidit κάχυς. Cf. ejus Praefat. p. xxxii."—Herwerden. He also points out that the word πλαισίον was unknown to copyists, in vii. 78 many mss. giving ἐν διπλασίῳ for ἐν πλαισίῳ.

- 126 2. οἴγε μὴδὲ . . . ἄρχουσιν: "Dele vel μηδέ vel οὐ."—Dobree.

4. ΤΩΝ ΠΟΛΕΜΙΩΝ: really a misplaced adscript to αὐτῶν in προσγενομένη περὶ αὐτῶν.

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